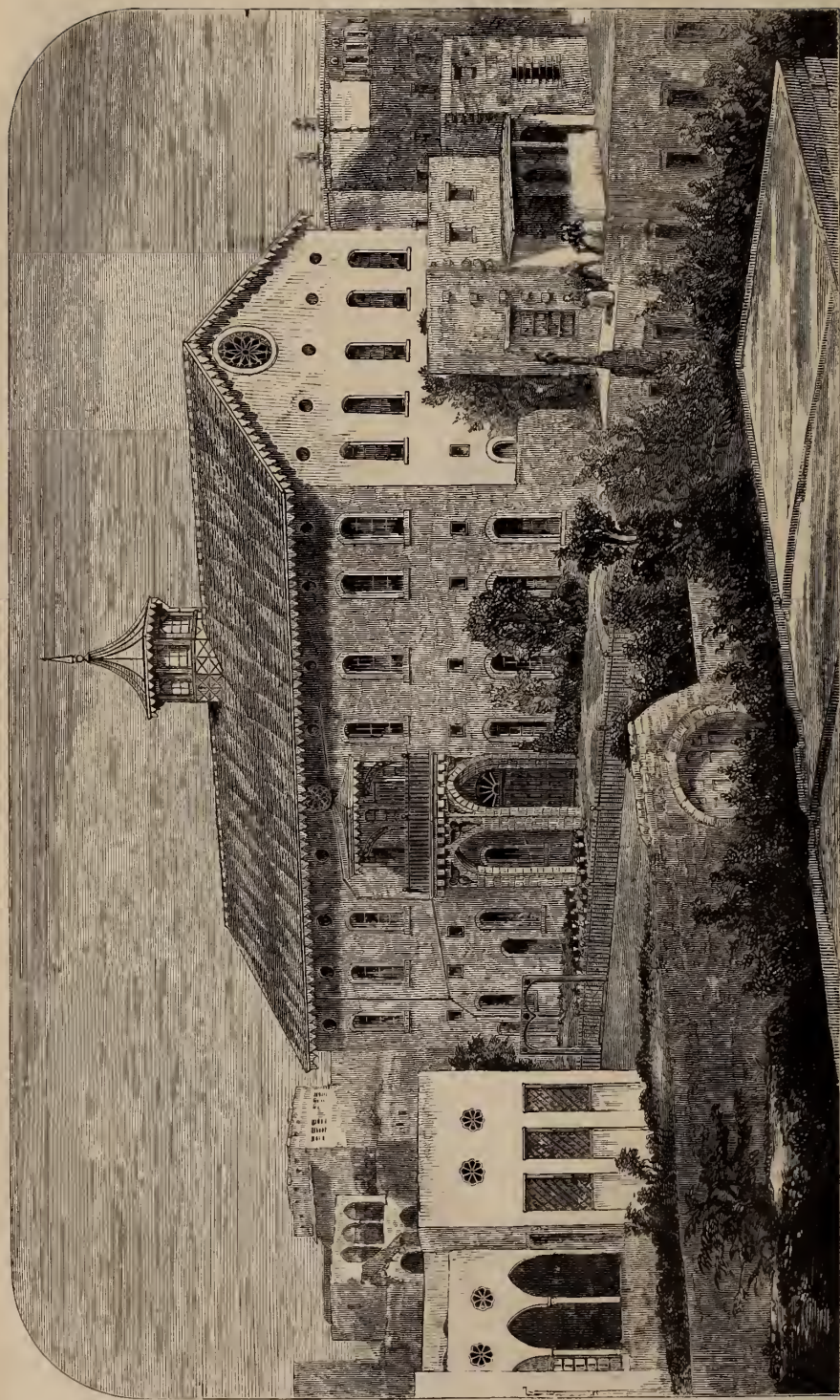


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THE HAWAIIAN MISSION FROM AN EPISCOPALIAN STAND- POINT.

AMERICAN CHURCH MISSIONARY SOCIETY ROOMS, }
No. 3 Bible House, New York City, June 1, 1867. }

REV. S. B. TREAT,
Corresponding Secretary A. B. C. F. M.

REVEREND AND DEAR BROTHER, — You have thought it worth your while to ask me to write out, for publication in the *Missionary Herald*, the substance of the remarks made by me, in regard to your mission in the Hawaiian Islands, at the recent anniversary meeting in behalf of your Board held in this city. A sense of what was due to you and your work constrained me to speak on that occasion as I did. The same feeling now leads me to comply cheerfully with your request.

The results of your Hawaiian Mission are their own best witness and do not need any vindication from me. But I felt sure when I spoke, as I now feel in writing, that appreciative words from a clergyman of the Protestant Episcopal Church would not be ungrateful to you and your constituency. Loving my own church with an undying affection, I count myself most faithful to her character and history when I thus publicly and sincerely congratulate you on the success of your gospel-work in Hawaii-nei, and bear an honest testimony about it, as I saw it with mine eyes.

Ill health led me, one year ago, to the Hawaiian Islands, and kept me there for four months. The recollections of that visit are very fragrant to me. I do not, however, recall so much the pleasure of a sojourn under a tropical sky and of a descent into the world's grandest volcanoes, as the rare privilege of seeing for myself what can be done in half a century, with God's blessing and by missionary zeal, for and with an utterly heathen, atheistic people. As the controversy growing out of the Reformed Catholic Mission — which is not an undertaking of my own church, but simply of individual members thereof — had filled the very air with conflicting stories, I resolved to find out for myself, so far as I could, just what had been done, and what had been left undone, by your missionaries as well as by those of the Roman Catholics and the Reformed Catholics. This resolution I sought to carry out in the fear of God, and for my own satisfaction as a Christian man and as an Episcopalian minister. To this end I visited thoroughly the chief islands, nearly every mission station on the whole

group, and so far as facilities were given me, all the religious, educational, and social institutions. I attended Sunday and week day services; made the personal acquaintance of the major part of the missionaries of all creeds; conversed with persons of many professions, and social grades. The deeper I pushed my investigations the stronger became my conviction, that what had been on your part necessarily an experimental work in modern missions had, under God, proved an eminent success. Every sun-rising brought me new reasons for admiring the power of divine grace which can lift the poor out of the dust and set him among princes. Every sun-setting gave me fresh cause to bless the Lord for that infinite love which enables us to bring to our fellow-men such rich blessings as your missionaries have bestowed upon the Hawaiian race. Here I feel bound to say that I use the phrase "eminent success" in a relative, not in an absolute, sense. All has not been accomplished that could have been desired, but more has been done than could have been expected. Less than half a century is too short a time, as missionary annals teach us, to *complete* the process of Christianizing a heathen people. It has been long enough, in this case, to transfer the whole race from the despotic sway of heathenism to the plastic influences of the gospel; and to mould that race, up to a certain point, after the pattern of Christ. To me it seemed marvelous, that in comparatively so few years, the social, political, and religious life of the nation should have undergone so radical and blessed a change as it has. And I would not have made this limitation were it not that so many fail to appreciate how far removed heathenism is from Christianity, and how potent must be the power which induces the abandonment of the one and the embracing of the other.

Looking then at the kingdom of Hawaii-nei as it to-day has its recognized place among the world's national sovereignties, I cannot but see in it one of the brightest trophies of the power of the Cross; one of the most gratifying seals set by God upon the labors of his servants; and one of the strongest encouragements to press our missionary enterprises into all lands, and to sound the Gospel unto every people. In using these words of warm commendation, I feel that I am exalting what the Lord has done for a people redeemed with his precious blood, rather than what man has done for a once-degraded race.

Thus far my statements have been very general. It is proper for me to become as particular as your limited space will allow, and to dwell upon some distinct points.

(1.) I would write first of *your missionaries*, because a mission takes its cast from the men who begin and carry it on.

I found them to be mostly venerable men, who had in their early manhood chosen as their bridal tour a voyage to the far-off islands which were best known as the death-place of Cook. Under a prostrating tropical sun, amid the trials and deprivations of an island-home, they have toiled for 20, 30, 50 years, until their hair has grown gray and their grandchildren have gathered about them. In some cases, the infirmities of age have laid them aside from active labor, but in others their vigor and natural force do not seem to be abated. They have pursued the aim of their lives with a tenacity of purpose, with a strength of will, and with courageous heroism which are truly sublime. They won and still retain the respect, confidence, affection, and gratitude of the natives. They led these from the darkness of heathen degradation to the brightness

of Christian life; and they still urge to higher attainments the nation whom they have begotten in the Lord. They now enjoy the rare privilege of seeing the fruit of their labors abounding on every side.

Moreover, they have impressed themselves upon the kingdom. In every department of the national life, — civil, religious, social, — they have cut deep their mark. That mark is one of which they have no reason to be ashamed. What of good there is in the nation is due under God, and in the main, to them; what of evil there is remaining lingers in spite of their unceasing efforts to drive it out. They have been charged with being too zealous to make the Hawaiian race "over-righteous," but never with conniving at their sinfulness. They have made manhood and womanhood possible. They have taught an ignorant, and Christianized a heathen people. They have toiled to make a licentious race virtuous and to supplant drunkenness with sobriety. They have given to the nation a written language, a literature, the Bible and religion, educational and political institutions based upon the Word of God and the rights of men. They brought into a heathen despotism ideas of right and wrong, of justice and truth, of the fatherhood of God and the brotherhood of man; so that wherever I turned, I found the impress of the plastic hands of your missionaries.

Men who have done such a work are not to be spoken lightly of, nor treated with contempt. They have earned our gratitude and deserve our praise, for what they have accomplished in behalf of one branch of the human family. That they should have made some mistakes was to be expected. That they did not make more and graver ones excites our wonder. That they have erred sometimes in their judgments is simply to repeat the experience of their brethren and fellow-men the world over. That the constant desire of their hearts, and aim of their minds, has been to promote the true interests of, and to exalt the Hawaiian race, no one is bold enough to deny; so that, looking at the fruit of their half century's labor, we are constrained to drop the crown of honor upon their heads, as *the fathers and mothers of the nation*. And we may well bow ourselves before that venerable pioneer missionary, (taking him as a representative of his brethren,) who yet waits for the divine summons in a Christian kingdom, which he first looked upon, nearly fifty years ago, as a repulsive heathen despotism.

I may venture a step further in this doubtful province of considering personal character, and recall the old adage, that we must live in the same house with a man before we can thoroughly know him. Now, as there are no hotels in the Hawaiian Islands outside of Honolulu, and as the hospitality of the missionaries to strangers is very great, there are abundant opportunities of knowing intimately the character of the missionaries. I was received by them, without having any claim upon them, with affectionate kindness. I sat at their tables, knelt at their family altars, went with them to their Sunday and weekday services, watched their goings-out and comings-in, and saw them gathered together in their Annual Meeting. I found them to be genial Christian gentlemen. Though there were many points of difference between us, our intercourse was harmonious. Though I was full of questions, almost impertinent in some of my inquiries about their work, I soon learned that they had nothing to conceal, and that they courted investigation of what they had done. Had my mind been undecided on all other points, — as it was not, — my confidence and

affection would have been won by the cheerful piety of their homes. Whatever the world might say of them, here they were trusted and beloved; and here, in the harmony of their hymns, in the fervency of their prayers, and in their diligent study of the Bible, I learned the secret of their power and success.

(2.) What I have last said of your missionaries, leads me to speak, in the second place, of their *sons* and *daughters*. The world believes, though we do not, the trite saying, that ministers' sons and deacons' daughters are always worse than the children of other people. One of the brightest testimonies to the wisdom and piety of your missionaries in Hawaii is the second generation in the line of missionary descent. Born and brought up, for the most part, in heathen lands, they have been educated, in great measure, by their parents, amid pressing cares, and far separated from the accumulated advantages which are within reach of those who live at the East. Yet when they have left their island home for a visit to the scenes of their parents' youth, they have won honors and exacted praise by their talents, intelligence, accomplishments, and piety. And when they have never stepped beyond the sea-girt shores of Hawaii, they have merited the same encomiums. All of the daughters, and most of the sons, are spotless in their characters, loving their homes and their native land, speaking fluently and exactly the Hawaiian language, for the most part professing Christians; and in all cases sympathizing with their parents' work, they are a most valuable element of national life. The sons are clergymen at home and abroad, teachers, planters, lawyers, merchants, physicians, editors. The daughters teach, or are the wives of pastors, planters, and others. In some cases the "cousins" are instructing and encouraging the natives in their better aspirations, and in others they are sitting under the ministry of native pastors, officers in their churches, and in every way efficient and cheerful co-laborers. They seem to be deeply interested in all that concerns their "dear Hawaii-*nei*," and seek to prove themselves at all times citizens loyal and true. They cannot fail to exert a strong influence upon the future destinies of the kingdom, and there is no one class of subjects whom the Kamehamehas can so ill afford to lose as the missionary sons and daughters.

(3.) It is now time to turn to *the natives*. In attempting to form a right judgment of what has been done for and with them, it is important to guard against two possibilities; — first, that of superficial judgment; and second, that of too lofty expectation.

A stranger can listen to one class of current stories and believe that there is nothing good or true in the whole population; another series of facts may lead him to conclude that Hawaii-*nei* is like the fabled Utopia. The correct judgment is that which determines that good and bad are mixed there, as elsewhere, in unequal proportions.

It is not uncommon for visitors to expect to find San Francisco, New York, Paris, and London reproduced in the Sandwich Islands. And because they see only a feeble reflection of these great centres, they are ready to believe that nothing has been done in the past worth reporting, and that the many statements which have been made concerning the improvement of the natives have been "pious frauds." We will abate our expectations, and be more just to the fathers and mothers of the nation, if we keep in mind that the Hawaiians, less than fifty years ago, were abject heathen; that their vices are hereditary, while their vir-

tues are acquired; that their past is against them; that their climate, and the mode of life incident to it, retard their progress; that an un-Christian civilization draws them aside from the right; and that resident and sojourning foreigners too often bribe them to enter or to remain in the service of the devil. Hence we are to expect to find in them a nation of *children* in the arts, education, religion, politics, and personal character; to see elementary forms of civilization and Christianity prevailing; and to regard the exceptionally strong and wise and pious, as the precocious ones in the family. It will be unjust for us to have any other expectation, and these expectations will be more than realized.

Take first their civilization. As you step on shore from the steamer or clipper at Honolulu, you see curious interminglings of the barbarism of the past with the advancing civilization of the present. Thus, here is an old man eating a raw fish-head in the shadow of an Hawaiian whaler; there is a woman in civilized dress fattening a disgusting puppy, that she may eat him; and yonder are two young men going to work in a taro patch, carrying sun-umbrellas. So also we find various degrees of attainment, as in our own land. Some of the generation fast passing away, whose habits were well formed when the missionaries arrived, cling to the modes of the past with affectionate tenacity. Others, of the younger generations, adopt foreign customs so far as their means will allow and their social position makes possible. While still others, like Queen Emma, the king and chiefs, are elegant in their dress and in their "establishments," and would be at their ease in any drawing-room in the world. Though as a people they have not climbed as high up the stairway of civilization as we have,—and they have not been climbing so long as we,—yet their aspirations are right and their progress is commendable. In some of their thatched huts you see sewing-machines and melodeons. They are acquiring the industrial arts, and have two forces at work which cannot but elevate them. The first is *popular education*. A larger proportion read and write the vernacular than perhaps in any country on the globe. The second is their *public spirit*. Most of them read and many write for the newspapers. They discuss political questions and vote. They are willing to serve their country in the legislative assembly. When they are elected, they talk, talk, talk, until the kingdom breathes freely at the adjournment *sine die*. This must convince the most incredulous of Americans that they are civilized. Should any doubt remain, it would be removed by witnessing an opening of the legislative assembly by the king in person. The description of such a scene which I attempted to give in my address, is too long to be inserted here. It is enough to say, that the pageantry and pomp which marked it, the foreign ambassadors and consuls who attended it, the reading of the royal address, in Hawaiian and English, demonstrate, beyond possibility of doubt or question, the advancement in civilization which the nation has made. And this civilization has been not only an indirect but the direct result of the Christianity imported, planted, and nourished by your missionaries.

What of Hawaiian Christianity? I would apply to it the same test by which we measure the Christianity of our own and other lands. There are certain outward signs which indicate that it has a high place in the national respect, conscience, and affection. Possessing these visible marks, we declare of any country that it is Christian. The Hawaiian kingdom, for this reason, is properly and truly called so. The constitution recognizes the Christian faith as the religion of the

nation. The Bible is found in almost every hut. Prayer — social, family, and individual — is a popular habit. The Lord's day is more sacredly observed than in New York. Churches, of stone and brick, dot the valleys and crown the hill-tops, — like telegraph stations answering one to the other, — and have been built by the voluntary contributions of the natives. There the Word is preached and the sacraments are administered. Sunday-schools abound. I attended one in Honolulu, soon after my arrival, where the hymns which were sung were the favorites of my own Sunday-school. I was present afterwards at a large and delightful gathering of the children, where nothing but their complexion and language distinguish the festival from similar ones in our land. The contributions of the people for religious uses are very generous, and there is a native ministry, growing in numbers and influence, girded for carrying on the gospel work so well begun.

There are some striking contrasts which force upon us a sense of the greatness of the religious change wrought among this people. Some of the churches are built of the very stones which formed the old *heiaus*, or temples, where once the idols were set up and human sacrifices offered. A whilom priest offered prayer at a Sunday service where I made an address. And some of the old natives told me, through an interpreter, of the ancient idolatrous rites in which they had taken part, and of their joy that the dark times were gone and that the kingdom of light had been brought in.

But as our gospel is the power of God unto salvation, and the hearts which admit Christ are new hearts, we cannot be satisfied with the presence merely of these outward signs. We must have some illustrations of individual righteousness. The past history of the Hawaiian mission abounds with bright examples like Kaahumana and Kapeolani, and some were pointed out to me as I went to and fro. They were, at one time, notoriously wicked. Their lives now are manifestly changed. They are striving to be holy in their hearts and lives. They are fond of the Bible, of the sanctuary and prayer. Their theology may be crude, but their faith in Christ is simple and tenacious. And when we see some such in every congregation, we know that the work has not been altogether in vain.

There is doubtless hypocrisy, feeble attainment, and unworthy profession, even as there is everywhere. For there is no part of the Lord's broad field, which is the world, where the devil does not sow tares amid the Saviour's wheat. So also it cannot be denied that licentiousness is "the sin of the land." Some foreigners say that there is no virtue, which I don't believe. Your missionaries grieve over much vice, which they are powerless to prevent. And why? Because hereditary passions are fostered by foreigners, many of whom tempt to sin, those whom they condemn as sinners. The natives may, perhaps, be best likened to their volcanoes. In some of them the fires of passion rage and break forth in destroying streams. In others, they have spent their force, burst out only spasmodically, and are gradually becoming extinct. Others still are as peaceful as those craters where the fires have gone out, and the *okias* have sprung up and are blooming, and the birds sing sweetly and dwell safely.

There are two things which mark the Christian life of the Hawaiians, and are always indicative of health and vigor. The first is *foreign missionary zeal*, and the second is a *growing native ministry*. Your readers are familiar with

the history of the Micronesian and Marquesian missions, as carried on by Hawaiian missionaries. I need here, therefore, only refer to them as a proof of the vitality of the religion in the Sandwich Islands. But I must not pass by, as I cannot readily forget, an interview which I had with three native pastors, not far from the death-place of Cook. They told me how the Lord had dealt with them in bringing them to him; how he had constrained them to preach his gospel; how greatly they esteemed the privilege of ministering to his people; and how thankful they were that they resisted the worldly advantages offered them in other vocations, that they might give themselves wholly to the service of the sanctuary. They are but examples of their brethren, who are laboring at many stations with success and fidelity.

Here I must stop. I have touched only the surface of my subject, but your space and my time will not allow me to go further. I have said enough to indicate the triumphs of the Cross in Hawaii-nei. As the white foaming billows of the Pacific dash upon the black lava shore of the Islands, so the gospel, as brought in by your missionaries, has rolled over the kingdom, but has not receded as the surf does. Should I multiply my words, or contrast their efforts with those of missionaries of other creeds, their success would be more apparent and marked.

Hawaii-nei has become, under your culture, a garden of the Lord. In it are young and tender plants. That by your continued care, and the divine favor, they may grow strong and become as the cedars of Lebanon, and that your work all over the globe may receive the unceasing blessing of the Lord, is the prayer of

Yours in gospel work,

FRANKLIN S. RISING.

REV. J. S. EMERSON.

THE following biographical notice of this missionary, whose death was noticed last month, is from the April number of the Honolulu "Friend."

"Another of the American missionaries has passed away, after having labored for more than a third of a century among the Hawaiian people. His death occurred on Tuesday afternoon, March 28th, after an illness of four days. On Friday night previous, having made arrangements for visiting Honolulu, to accompany his daughter to Punahou school, he retired apparently in usual health. A sudden attack of apoplexy, combined with the entire paralysis of his left side, rendered him both helpless and insensible. With the exception of a few words, partly in Hawaiian and partly in English, when first taken, he did not hold any communication with his family or attendants, but lingered for nearly four days, when he quietly and peacefully passed away.

"The Rev. John S. Emerson was born in Chester, New Hampshire, on the 28th of December, 1800, and hence was sixty-six years and three months old at the time of his death. He descended from a branch of the Emerson family emigrating from England and settling in Haverhill, Massachusetts, in 1652. The descendants of the original emigrants have become very numerous in the United States, and many have devoted their lives to the cause of education and

the Christian ministry. The subject of this notice left his home and commenced his studies preparatory for college at the age of eighteen years, and graduated at Dartmouth College, Hanover, New Hampshire, in 1826. After graduating, like so many of the alumni of American colleges, he engaged in teaching an academy before entering upon his theological studies. These were pursued for three years, at Andover, where he graduated in 1830. A missionary life had, during all his season of preparation for the ministry, been the cherished purpose of his mind. He was expecting to go to India, where a sister was laboring under the auspices of the American Board, but just at that period there was a special call for reinforcing the mission to these islands. He arrived at Honolulu May 17, 1832, in company with Rev. Messrs. Lyman, Spaulding, Alexander, Armstrong, Forbes, Hitchcock and Lyons, and Dr. Chapin and Mr. Rogers, printer.

"Very soon after his arrival the 'general meeting' of the mission assigned Mr. and Mrs. Emerson to the station of Waialua, on Oahu. There they have spent their entire missionary life, with the exception of four years, while Mr. Emerson officiated as a professor at Lahainaluna Seminary, viz., from 1842 to 1846. It was during his residence at Lahainaluna that he published, with the assistance of Messrs. Alexander and Bishop, and S. M. Kamakau, an English-Hawaiian Dictionary, which was based upon Webster's Abridgment. This is a closely printed volume of 184 pages, containing over 16,000 words in English, but with Hawaiian definitions. Andrews' Hawaiian-English Dictionary contains 15,500, and Johnson's English Dictionary (original edition) contains 15,784. Mr. Emerson was a most strenuous advocate for the introduction of the English language as a study in the Seminary, and it was in the promotion of this object that he prepared the English-Hawaiian Dictionary.

"At the end of four years' arduous labor as a teacher he returned to Waialua, where he spent the remainder of his life in the cheerful and successful discharge of his clerical and parochial duties. At the close of so many years of pastoral and ministerial labor among this people, it appeared highly becoming that he should finally sink to rest among them, with every appropriate honor which his former parishioners could bestow upon his memory. He resigned his pastorate, through increasing infirmities, in 1864, as he had been warned of what might at any moment be his fate, having been afflicted with an apoplectic stroke in 1859, and another in 1863. Thus it appeared that those attacks occurred at intervals of just four years. The morning after his decease, at a meeting of the pastor and lunas, or deacons, of the church at Waialua, a resolution was passed for the church to defray all the expenses of the funeral. In addition to the usual expenses, the doors, communion-table, and pulpit were suitably draped in black. Prayers having been offered at the parsonage, by the Rev. Mr. Kaoliko, in Hawaiian, and the Rev. Mr. Damon, in English, the procession was formed, and followed the coffin to the church, borne by the lunas as pall-bearers.

"The following order of exercises was observed at the church: Singing, Hawaiian hymn, translation of 'Vital Spark'; Prayer, by the Rev. M. Kuaea, pastor; Reading, of 15th chapter of 1st Corinthians, by Rev. L. Smith; Singing, 'Heaven is my Home'; Sermon, text 1st Corinthians ii. 9, by Rev. L. Smith; Singing, 'Resurrection'; Address, in English, by Rev. S. C. Damon; Address, in Hawaiian, by Rev. M. Kuaea.

"The procession reformed and proceeded to the grave, where the remains of our departed friend were deposited by foreigners, who were neighbors of the deceased, Mr. Anderson, the school superintendent, having the direction. Before the coffin was lowered into the grave, the choir sang, 'Unveil thy bosom' translated into Hawaiian, and prayer was offered at the close, by the Rev. S. C. Damon.

"The audience was large, and the church well filled. We know not how more becoming and appropriate honors or respect could have been shown the remains of the deceased. He had labored long and faithfully among his people. We could say much respecting his labors as a pastor, preacher, and teacher, yet we must confine our remarks to a single point. From the commencement of his labors at Waialua, he endeavored to interest his people in the diligent reading and study of the Bible. He had so arranged the reading that his people were accustomed to read the entire Bible through once in about three years. Many times had some of his people gone over the Word of God. In the daily morning prayer-meeting, which has been kept up for many years at the church, and which he usually attended, he would read and comment on the chapters for the day. We recollect, some months ago, to have asked an old Hawaiian, belonging to the Waialua church, how many times he had read the Bible through. His reply was 'eiwa' (nine!) A fact like this speaks volumes in favor of the labors of our departed co-laborer in the work of the gospel ministry. Would that all pastors might have left as good a record among their people!

"We cannot refrain from adding a single paragraph respecting the family which is left to mourn his loss. Mrs. Emerson has ever been a most efficient coadjutor to her husband. She did not confine her labors to domestic affairs, but most incessantly has she toiled and labored among the people. For years she has conducted the singing in the church, and administered, in times and ways without number, to the wants of the people, in sickness and health; and we are most happy to learn that she expects still to labor as heretofore for the people. No one who has not fully acquainted himself with the facts, can estimate the amount of labor performed by the wife of an Hawaiian pastor, who is devoted to her work. They have been peculiarly happy in their family. Two sons have died, but five sons and one daughter survive to mourn the loss of their father. Two of the sons are studying medicine in the United States, one of whom served in the Union army, and fought at Fredericksburg and Gettysburg. Another son is now an undergraduate at Williams College, preparing for the Christian ministry, while the remaining children are residing upon the Islands. In view of such a death, may we not exclaim, in the the language of the Revelator John, 'And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'"

REV. WALTER H. GILES.

THE painful intelligence is received that this young missionary, who left the United States for Turkey less than three years ago, has already finished his course on earth and gone to his reward.

Mr. Giles was born at Rockport, Massachusetts, October 26, 1837. The son of parents both of whom were for many years professing followers of Christ, his statement was that he did not know the time of his own hopeful conversion. He united with the 2d Congregational Church at Rockport in 1857, graduated at Amherst College in 1861, and was then two years at the Union Theological Seminary and one year at Princeton, where he graduated in 1864. He was married in New York city, to Miss Elizabeth F. Welling, on the 17th of August, 1864; was ordained at Rockport on the 26th of the same month; sailed from New York with his wife, and in company with Rev. Messrs. E. E. and Daniel Bliss and their wives, by steamer for Liverpool, on the way to his mission field in Western Turkey, on the 10th of September following, and reached his station, at Cesarea, November 17th. Here he was permitted to labor for a little less than two and a half years. On the 13th of May last he arrived, with his wife and child, at Constantinople, to attend the annual meeting of the mission. Mr. E. E. Bliss wrote a few days after, that he was very sick, stating "He had a hard journey, from rain and mud. At Marsovan he felt unwell, at Samsoun had an attack of chills and fever, and again something like it on the steamer on the Black Sea, so that he was quite ill when he reached my house." The next morning he seemed better, but his disease soon proved to be a very violent case of fever, and at about 7 o'clock on Tuesday afternoon, May 21st, he breathed his last. In a letter to a brother of the deceased, dated May 23d, and sent open to the Missionary House, Mr. Bliss says:—

"You will be most desirous to know how he met the king of terrors, and what were his feelings during his sickness. I think that from the first severe attack of spasm, on Wednesday, he felt that he was to die. Dr. Hamlin also thinks that that attack was like the stroke of death, and that after that it was beyond all human skill to save him. In his conversation with Dr. H., during the night that followed those spasms, he said: 'I shall die, and I wish you to testify to all my brethren that I die in peace. Jesus is my Saviour, I trust in him, and he will save me.' He said also that he would like to live and labor in the missionary work, but he was willing to leave himself in God's hands. At other times he dwelt particularly, even in his delirium, upon the desirableness of being just where Jesus put him and doing what he desired. Afterwards, when disease had deranged the action of his mind, he seemed to be troubled with the feeling of his great sinfulness,—to be in despair,—and said he had sinned away the day of grace. But sometimes his thoughts, even in their disordered action, would take a happier turn, and he would talk of the 'love of God;' 'God's love to him;' and of 'rest,'—'rest in Jesus.' But whether his mind was working orderly or disorderly, his thoughts all seemed to turn on Christ and his missionary work. It is the testimony of all who watched with him the successive days and nights, that Christ was all his theme. In the whole course of his sickness he hardly ever spoke of any thing else, and if any thing could show that your dear brother was a true Christian it was this, that when reason left her throne, and the disordered mind showed all its operations without any of those restraints of caution or reserve which usually prevent men from showing themselves as they really are,—when the mind and heart were, as you may say, disrobed,—we could see that Christ and thoughts of him were incorporated with all his mental operations. During all his sickness he thought much of his dear wife, spoke ten-

derly of her, desired her to spare her strength, called often for his little boy and desired to see him. On Sunday he expressed a strong desire that the little one should be baptized, and wished it done quickly, lest, as he said, he should have no part in it. We put him off, hoping that he might be afterwards more calm and be able to join better in the service, for the affection of the brain, of which there had been indications before, on that day seemed to have increased. We hoped it might again abate, but it never did, and the little boy was not baptized till after his father's death.

"The funeral took place yesterday, attended by all the missionaries present at our Annual Meeting, (to attend the sessions of which your brother had come all the way from Cesarea.) He was buried in the cemetery granted by the Sultan to the foreign Protestant residents here. It is a retired spot, at a little distance from Pera, one of the European quarters of the city. He rests there among numerous other missionaries and missionary children, in sure hope of a blessed resurrection at the last day.

"Mrs. Giles, though cast down, is not destroyed. We feel that the compassionate Redeemer has sustained and strengthened her through all the heavy trial, and we believe he will be with her even in the (if possible) heavier trials which she will feel when she comes to realize more fully her loss. . . .

"As we looked at your brother so sweetly sleeping in his coffin, — his face then wore a most calm and beautiful expression, — we could not but rejoice for him, that he had gone to be forever in the mansions prepared for those who love and serve the Lord. We mourn over our loss, for he was a brother beloved by us all, and he had given promise of being a most conscientious and faithful helper in our work. We sympathize most deeply with his dear companion, so early called to put on the garments of widowhood. We mourn for little Newell, who will, we fear, have no remembrance of the father who loved him so tenderly. We mourn for the bereaved churches and congregations in that great missionary field where he was so diligently laboring in his Master's service. But for him we rejoice. He died in the Lord, and he rests from all his labors."

* After the foregoing was prepared and sent to the printer, a letter was received from Dr. Hamlin, of Constantinople, respecting Mr. Giles's sickness and death. It does not add much, however, to what had been communicated by Mr. Bliss.

The Cesarea Field. The report of the Cesarea station, written by Mr. Giles, and taken with him to be read at the mission meeting which he was not permitted to attend, has also come to hand. It is a document of much interest, clearly exhibiting the importance of the work in which he had been engaged, and the warm-hearted earnestness and sympathy with which he threw himself into that work. Cesarea was first occupied as a station, by Messrs. Farnsworth and Ball, in June, 1854. A church was soon organized, numbering, at the end of that year, 16 members. Mr. Farnsworth had an associate, (first Mr. Ball and then Mr. Leonard,) until 1860, when Mr. Leonard removed to Marsovan, and Mr. Farnsworth was alone until joined by Mr. Giles in the autumn of 1865. Meantime the church had grown from a membership of 16 to 87, at the close

of 1865, and a church at an out-station, Yozgat, numbered 52. Eight other out-stations also were now connected with the Cesarea station.

By the return of Mr. Farnsworth, on a visit to the United States, the care of this field, with these churches and out-stations, was left in 1866, to Mr. Giles, aided only by native pastors and helpers, when he had been, as his report states, but "little more than a year" in Turkey. "The field has an area of about 25,000 square miles," may be regarded as divided "into three sections, those of Cesarea, Yozgat, and Nigdeh," and has a total population which "will not fall much short of two and a half or three millions;" of whom probably about 250,000 are Greeks and as many Armenians. The calls for labor, by the missionary or helpers, were very urgent from many places during the past year, and though there were but two churches, there were three other places at which it seemed desirable that they should be organized. To the churches there were added in 1866, at Cesarea 16, at Yozgat 13. The number of out-stations now reported is 12, and the average aggregate attendance upon Sabbath worship has been 672; "a gain of 125 over last year." There has been a similar increase in the number of pupils in 12 Sabbath-schools and 14 day-schools. The missionary traveled, during the year, (in the Turkish slow way of traveling,) about 1,200 miles in superintending the work, and one of the helpers about 2,000 miles. These statements must suffice here, as intimations of the greatness, importance, and promise of the work from which this brother has been called away.

PROTESTANT FEMALE SEMINARY AT BEIRUT.

THE engraving in this number of the Herald is from a photograph of the "Native Protestant Female Seminary" of Beirut, furnished by Mr. H. H. Jessup. Respecting this building, and the school, he makes the following statements:—

"This edifice was begun in October, 1865, and finished October, 1866. It is 114 feet in length, 48 feet in width, two stories high, each story being 17 feet high. The west end of the building, at the left, was the old mission-house of Beirut, built by Rev. Isaac Bird, many years ago. In it various mission families have lived in times past, and in one of the upper rooms was the old mission library-room, where Dr. Eli Smith labored for eight years, from 1849 to 1857, and Dr. Van Dyck, eight years longer, from 1857 to 1865, in translating the Bible into the Arabic language. The modern sloping roof, which extends over the whole building, quite obliterates all traces of the old historic structure.

"In 1861, the year following the massacres, the Syria mission, feeling the necessity of modifying its former policy of providing *gratuitous* female education, decided to establish a girls' boarding-school in Beirut, in which the pupils, with certain exceptions, should be required to *pay* for their board and tuition. Such an institution was opened early in 1862, under the charge of Mr. Michael Araman, as Principal, his wife Lulu, as Matron, and Miss Rufka Gregory, as Preceptress. Mr. Araman was a pupil of the lamented Hebard, many years since, and for a series of years was assistant-teacher with Mr. Calhoun in the Abeilh Seminary. Lulu was brought up in the family of Dr. De Forest, and Miss Gregory in the family of the Rev. George B. Whiting. For

several months there were only six pupils, and the amount paid was so small as to render it doubtful whether the experiment would be successful. But before the end of the year there were fifteen pupils, the second year twenty, and this year there are *eighty*. The school was opened in apartments rented for the purpose, but they were inconvenient and too small, besides involving considerable expense. In 1864, with the approval of the mission and the Prudential Committee, a fund was raised in the United States to erect a suitable building. The old mission-house was given up by the Board for the purpose, on condition that proper premises should be built for the press out of the school-fund. The new building was thus an extension of the old house.

"The entire cost of the building was about nine thousand dollars in gold. It was erected without expense to the Board, and it is hoped that the school will eventually support itself, but it may be several years before this point will be reached. There are now eighty pupils, of whom fifty-eight are boarders, and twenty-two are day scholars. Sixteen of the boarders are charity pupils, and forty-two paying pupils. Were all the pupils to pay the whole sum necessary for board and tuition, the school would be self-supporting, but owing to the circumstances of the country, only a part of the expense is paid by each pupil, so that the deficit has to be met from other sources.

"The pupils in the school are Greeks, Greek-Catholics, Maronites, Mohammedans, and Protestants. They all attend divine service twice every Sabbath, and have regular Biblical instruction every day. The school is exerting a strong missionary influence, and the fruits will be seen in years to come.

"Could Mr. Hebard, Dr. De Forest, and Mr. Whiting return again to the earth, and revisit Syria, their hearts would thrill with joy to see three of their pupils at the head of such an institution as this. I would ask all who look upon this picture to pray for God's blessing upon both the teachers and pupils, that this school may become the spiritual birthplace of many souls."

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. E. E. BLISS, *April, 22, 1867.*

The Reform Movement at Constantinople. In previous communications (see Herald for March last, pages 83, 84) Mr. Bliss has referred to the efforts of a party among the Armenians to effect a reformation in their church, or to establish a "Reformed Armenian Church," and to a book which was in preparation, setting forth the views of these reformers. With reference to this movement, which may or may not, hereafter, prove to be one of much importance, he now writes:—

"The new Prayer-Book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance. It consists of four parts: A Creed; A Ritual for Baptism, the Lord's Supper, Ordination, &c.; Forms for Daily Prayer in the Churches; and Hymns and Songs. Judged by the standard of the New Testament, the book contains not a few errors of doctrine, and sanctions many superstitious practices; yet it is a most decided improvement upon the books now in use in the Armenian Church. The Armenians themselves regard the changes as very radical. The Patriarch has already denounced the book officially, and warned his people against it. Some of the Arme-

nian papers characterize it as rank Protestantism, others are as yet non-committal. The effect of the attacks upon the book, thus far, has been only to draw attention to it and stimulate discussion of its merits.

"There has not been for twenty years, in Constantinople, such a religious ferment as there now is among the Armenians here. It is not a revival of religion. The question is not 'What must I do to be saved?' but 'What did our Church teach for doctrine in the days of its purity?' and 'What are the doctrines of the Word of God?' Meanwhile the advocates of reform are continually driven to take higher and still higher ground. They have made so much progress in the time during which they have been carrying their book through the press that they have been obliged to reprint some of the first sheets to make them square with their present convictions.¹

The Preface. "The most noteworthy part of the book is the *preface*, which was printed last, and may be regarded as presenting the 'platform' of the reformed party. After giving a rapid sketch of the history of the Armenian Church, its original purity of doctrine and worship, and the subsequent introduction of error and superstition through the influence of the neighboring Greek and Roman churches, it declares that the Armenian Church has come at last to be a mere 'satellite of Rome.' The time has now come, it is said, to assert the 'independence of the Church,' to cast off the 'ultramontane influence,' to rescue the Church of their fathers from the 'Papal claws.' Three particulars are then presented in which it is declared that 'a reformation' is needed. First, in reference to doctrine. 'The Armenian Church has,' it is said, 'doctrines introduced from abroad which place the faith of man in respect to salvation upon a wrong foundation, transfer his hope and worship from God to things created and material. Means are confounded with ends and ends with means, and thus a thick and dark veil is drawn between the

eyes of the people and the simple, pure doctrines of Christianity.' Secondly, 'The Church has now rites and ceremonies (unknown in its purer times) which are a laughing-stock to the unbelieving, a grief to the truly pious, an offense to all enlightened men, and which have converted our churches into theatres, deprived worship of its spiritual character, and made it like the show of a fair.' In the third place, 'The present relations of the clergy to the people are opposed to the very spirit and substance of Christianity. Instead of being teachers, pastors, and fathers to the people, they claim to possess supernatural authority and power, rule by the terrors of that authority, teach the people only that which serves their own purposes, and are an obstacle to every good work.'

Apparent Earnestness. "The compilers of this Prayer-Book, according to its preface, have entered upon this hard field of reform, and they give the ecclesiastical authorities distinct notice that cries of 'heresy' and 'schism,' or the production of 'old formulas of doctrine,' will not be accepted as answers to their demand for reform. These are brave words; it remains to be seen how much of earnest purpose there is behind them. The above platform no doubt expresses the convictions of thousands of Armenians here and in other parts of the country, but it is extremely doubtful whether any considerable number will openly take their position upon it, or run any risk of injury to their reputation or worldly interests by attempting to carry out the reforms it demands. Still we believe the hand of God is in the movement. The ferment of which I have spoken is certainly better than the dead calm which has so long reigned here. One good result is the reflex influence of the movement upon the native Protestant brethren. The reformers, though disclaiming the name of Protestant, are, in spite of all such disclaimers, compelled to come to the Protestants for aid and comfort. The opportunity to give such aid and comfort has its quickening influence upon the brethren. This may be God's method to revive them. At any

¹ One of those sheets taught that Baptism is a saving ordinance; the reprinted sheet leaves this doctrine out.

rate we seem to see a little cloud rising out of the sea, and are encouraged to hope and pray that it may be the precursor of those abundant showers of divine blessing of which our field stands in so much need."

BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. RICHARDSON, May 6, 1867.

Visit to Angora—The Journey. Mr. Richardson, it will be remembered, returned to Turkey last season, after a visit to the United States, designated to Angora. Circumstances have prevented his taking up his residence in that place as yet, but when he wrote the present letter he had just returned from a visit there, and his account of the place and people will be read with much, though not wholly pleasant interest. Of the account of his journey only an abstract can be presented. The first hundred miles of his route "lay through the ancient Bithynia,—a province rich in all the changes of beauty and grandeur." He "spent a day with the very intelligent and excellent pastor of Bihjik, and greatly enjoyed the interview." Then a long day's ride brought him, "now through lonely ravines and across the Saugarius, then between well-dressed vineyards, reaching even to the tops of the hills, and at length up, up, up a rugged mountain, to the village of Muradehai," where he "spent a delightful Sabbath, preaching in Armenian, and administering the sacraments of baptism and the Lord's supper." Early Monday morning he started for Nulla Khan, "some seventy-five miles distant, through a region which, on Kiepert's large map, is indicated as unexplored by Europeans." "We passed at once," he writes, "from Bithynia—land of olives and silk—to Galatia—land of apples and wool. After twelve hours in the saddle we reached, at sunset, the Turkish village of Jéridé, near the site of the ancient city of Gordium, architectural remains of which are still to be seen scattered about the village." "Another long day, over wooded mountains and a pleasant and well-watered country,

brought us to Nulla Khan, a considerable town and a post-station, on the great central mail and telegraph route from Constantinople to Bagdad and India. . . . With the telegraph poles for guides, another ride of seventy-five miles brought us to Istanos. Our bookseller had come from Angora, twenty miles, to meet me, and he and the friends of the truth gave me a grateful welcome."

Moral Degradation of the People. "I spent four days at Angora, including a Sabbath. The city has many striking peculiarities, but that which has left the most vivid impression is its unrivaled corruption and wickedness. It could scarcely have been more debauched by drunkenness and wantonness in the days when its temples of Bacchus and Cybele reeked with revelry and lust. Pausanius is right, and Midas's fabled well of wine must be here, else why should the people of Angora, whether Christian, Moslem, or Jew, exhibit rather the characteristics of satyrs than of men? In all the other interior cities and towns of Turkey which I have visited, the entire adult population, with hardly an exception, live in the holy estate of matrimony; but here, on the contrary, I was assured that marriage was the exception rather than the rule, and my own observation, limited it is true, confirmed the statement. As might be expected, St. Paul's category of horrible vices is fearfully prevalent. Such scenes as that at the door of Lot, in Sodom, are not unfrequent, and strong bodies of the police patrol the streets at night for the protection of families. It is a universal custom of the country to carry a lantern when obliged to be out after night-fall. These fiends of lust often dash the lanterns of the unwary that they may secure their victims in the darkness, so that, unless with extraordinary precaution, it is extremely unsafe for females or boys to go into the streets after sunset.

The Head-quarters of the Papacy. "You may be ready to ask, Why should Angora be so much worse than other cities of Turkey? The answer will readily suggest itself when you reflect that this

place has for many years been the chief seat of the Papacy in Asia Minor. 'The Beast,' 'the Man of Sin,' 'the mystery of iniquity,' 'that Wicked' 'whose coming is after the working of Satan,' may be justly credited with this far more exceeding excess of abominations. I asked a Turk which of the non-Mussulman sects of Angora he considered the worst. He replied, 'The Greeks are bad enough, but the Romanists are by far the worst,' and then went on to relate how the latter were particularly addicted to the gross vices to which I have just referred.

"These evil-doers originated from Constantinople, from whence they were banished many years ago. Though comparatively few at first, being Armenian by race, they succeeded in winning over the greater portion of the Armenian natives of the city, so that they now number not far from 10,000 souls, while the orthodox Armenians are less than 2,000.

Papal Seminaries. "Besides their churches, they have here an ecclesiastical seminary, with two imposing and well furnished edifices for its accommodation,—one in the city, for use in winter, and the other in the gardens, for summer. I visited the one in the city, and the priest-professors politely showed me through its various departments. Its arrangement of study, recitation, dining and sleeping-rooms would be deemed creditable in more favored lands, and its library, well stored with books in Latin, Italian, French, and Armenian, and with pictures, globes, and maps, was really attractive. The institution, besides accommodations for the fraternity, is intended for the reception of twelve students. They take boys at the age of twelve or fifteen, and retain them in the institution until they are sent forth as priests, so that they usually remain in the school ten or twelve years. Rome and its adherents furnish ample means for the founding of institutions not unwisely adapted to compass her ends. Protestant missions have yet more fully to realize, that to place single missionaries here and there, at isolated and unimportant points, is a waste; while a wiser policy would gather them at acknowledged centres,

remote from each other, and make them strong stations, with an abiding and far-reaching influence by means of well-furnished training-schools.

Importance of Angora as a Mission Station. "Unless Angora, by its great wickedness, has forfeited the divine compassion, it certainly should have the gospel of purity and truth offered to it again. And that it should be occupied in force, and made a station of power, can be made equally plain. Angora ranks with Smyrna, Brossa, Erzroom, Aleppo, &c., as a geographical, commercial, and municipal centre, and like them is the residence of one of the great Pashas, or Governor-generals of the Empire. It has in fact been a provincial capital for at least a hundred generations, where Persian Satraps, Greek Governors, Roman Proconsuls, and Turkish Pashas have gathered tribute and conscripts for imperial masters. It is a point at which many of the great roads intersect, and is a principal station on the great mail and telegraph route already referred to, by which it is brought into ready communication with the chief cities of the empire and the world. It is remote from other cities of importance. Not to speak of Smyrna; Constantinople, Broosa, and Sivas are each at least 250 miles distant, while Sinope is 200, and Cesarea, Konieh, Kutahya, and Amasia are each about 160.

The Field for Out-stations. "A few only of the places belonging to the Angora district have as yet been visited by missionaries; the field, as such, remains to be explored. The following places of promise, having each of them Armenian communities, and from 20 to 90 miles distant from Angora, will serve as a beginning for a list of out-stations,—Istanos, Nalikhhan, Boli, Keredi, Changri, Kaledjik, and Sivri Hissar. Four of these—Boli, Keredi, Changri and Sivri Hissar, rank as cities. There are other places in the district of this class, as Bei Basar, which is exclusively Turkish, and Tusija, of which we have no information. When the time shall have fully come for direct evangelical labors among the Turks, the

importance of Angora as a mission station will be greatly enhanced. And even from the first, the common language of Armenians, Papists, Greeks, Jews and Mussulmans, and necessarily that of the mission, being Turkish, the work will be less exclusively confined to the former class than at many of the older stations. Our books have already been extensively purchased by all classes; and although in the city but few have openly professed their attachment to the truth, yet among them all classes have been represented, except the Jews.

"Angora as a Missionary Residence will doubtless prove as favorable as the average of stations in Asia Minor. A camel in a reclining posture may serve as an illustration of the rocky eminence, up the sides and over which the city is built. I first saw it, early in the morning, from the mountains thirty miles to the west, when the vast plain, with its rivers glimmering in the rays of the sun, and its dark rock in the midst, burdened with the smoking city, suddenly spread itself before me—a scene of singular beauty and grandeur. The Angora River, instead of going around it, has wonderfully cleft the rock in two from east to west. From its isolation, the city has not the usual supply of fountains; but water is brought on the backs of donkeys from springs and the river below, and sold to the inhabitants. It is an animated spectacle to look down, several hundred feet, from the ancient citadel which crowns the rock, and see an army of women on the banks of the river, washing their clothes by paddling them on the stones. Each house has a small open court, but no garden; and the reflection from a double circle of old city walls aggravates the heat of summer. Consequently almost the entire population retire to the vineyards early in May, and remain until after the vintage. These being situated at from two to five miles from the city, merchants, artisans, and laborers come to the city in the morning and return to their families in the evening. The wealthier citizens have spacious and comfortable houses, both in the city and in the vineyards; and some of the latter, espe-

cially of the Greeks, are even tasteful and elegant. This necessity for a double residence, involving also the keeping of horses, will raise the expenses of missionary families above the average of interior cities. Of the products of the country, all ordinary provisions, including a variety of vegetables and fruits, are sufficiently abundant and cheap. Fuel is scarce and dear. There is a fair supply of goods of European manufacture, though generally of inferior quality. The chief article of export is mohair, or the silk-like wool of the celebrated Angora goat. This sells for from 35 to 50 piasters an *ok* in the Angora market, while the best-washed sheep's wool is worth but 10 piasters. Several hundred thousand oks are annually consumed by factories in Yorkshire, England, on whose account their agents in Constantinople are the principal purchasers.

Return to Broosa—Sivri Hissar. "I returned to Broosa by a different route, *via* Sivri Hissar and Eski Shehir. Sivri Hissar is situated about ninety miles southwest from Angora. It is near the ruins of the ancient Pessinus, in the southwestern corner of Galatia, on the southern slope of Mount Dindymus. Pessinus was the capital of one of the tetrarchies of Galatia, and was doubtless the seat of one of the Galatian churches planted by Paul, Silas, and Timothy. Ancyra (Angora) being the centre of their missionary efforts in these regions, this was a principal outstation for them, as it will be for us. We passed over the same beautiful undulating country, and by the same road that they must have traveled.

Remains of Ancient Temples. "The columns, capitals, bas-reliefs, and statues of gods and men which we saw scattered about the cities and towns, some built into city walls, and others into modern churches and mosques, whilst others are used as grave-stones and stepping-stones, are the remains of temples of exquisite art which they beheld,—the intrincments of a sensuous and debasing idolatry which the preaching of the cross demolished. That same blessed gospel has lost none of its primitive power, and if proclaimed with

something of the same faith and zeal and self-denial, may be made effectual to the pulling down of the strongholds of superstition and sin which have risen again in these ancient seats. Hasten forward those who would join us, and have a part in this blessed and glorious service."

SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. BRYANT, *April 26, 1867.*

Visit to Zara. Previous recent statements from Mr. Bryant respecting Zara may be found in the *Herald* for June, page 168. He now writes that a helper for the place has been found, and will enter on his work soon. He had himself just made a visit of four weeks there, with his family, and first notices

The Mode of Traveling. "Do you know how a family journeys in the East? Mrs. Bryant and myself rode on horses, and our little boy rode behind my saddle, in a cradle strapped on in place of knapsack. On two other horses, our beds and provisions were carried, in large leathern bags. During our journey both ways it rained, and well wrapped in rubber coats and blankets we waded the mud for thirty-six miles. We received no harm but rather good from our novel experience. We lived, while at Zara, in a room seven feet by fourteen, and used the meeting-house for kitchen and reception-room. The brethren were very cordial to us, and our visit in most respects was encouraging.

Congregations. "The congregation on the first Sabbath was sixty-three; large, compared with former congregations. It increased steadily until the fourth Sabbath, when it was more than eighty. These are small figures, yet it is no small labor to double a congregation of Protestants in Western Turkey. I am confident that there is a rich blessing in store for Zara. The new preacher will go there under the happiest circumstances. The right prep-

aration for his coming seems to have been made. The Holy Ghost go with him!

Teaching — Interest of Turks. "While we were at Zara Mrs. Bryant taught the girls and women, every forenoon, in reading, sewing, and singing. They read in Armenian, but Mrs. B. knew the Armenian letters, and with the aid of the girls who could read did very well. Crowds came to look and listen, — among others the Pasha, who was very much pleased to hear the school sing, 'How sweet the name of Jesus sounds,' &c. It was a suggestive sight, — the degraded Mussulman dignitaries listening to such words about the Saviour from the lips of Armenian children, once no less degraded. Nearly a hundred Turks, men and women, came to see us. They all read the Testament with interest. One Turkish girl of fourteen came for several days to listen to the singing, until she began to repeat the hymns over to herself. She thus learned a part of the hymn about Jesus, and then ceased to come. But one day she brought some women to visit Mrs. B., and when they had turned away for something, whispered the hymn in her ear, begging to know if she had remembered it aright. She said she repeated it over to herself on her bed at night, when all the rest in the house were asleep. This hymn and the little instruction we gave her may be all she will know in this world of a Saviour; yet we have great hopes for the Turks of Zara.

A Protestant Koord. "One day a 'Protestant Koord' came and besought us to visit his village, a day's journey distant. He said the people there were all ready for a preacher and were able to pay his salary. We directed him to bring some of the principal men to see us, and also to give us some of the young men to instruct awhile at Sivas. He promised, but for some reason came no more. My Turkish is still too limited to venture among a people whose native tongue, like mine, is not Turkish. The time for the Koords has not yet come.

A Pastor called at Sivas. "I wrote you before that the people of Sivas were

making exertions towards self-support. They have now called a *pastor*, pledging half his salary for the rest of the year, and hoping to assume it all at the beginning of a new year. Though some of the 'old converts' will not give much, others have pledged their *tithes* to the Lord, and the work steadily advances. We had hoped that they would pay all the salary now, but they are doing *well* for their means, and are far in advance of any communities around them. In our annual report we have given items of encouragement that, when brought together, surprise even ourselves. God grant us now the blessing of the Holy Ghost.

A Letter from Medical Students. "Dr. West has just graduated a class of seven students, who will some of them go to stations where other missionaries are, and if they prove as good physicians as the one of the former class at Kharpoot, will be a great comfort. These students send the following letter to the Herald:—

‘SIVAS, April 17, 1867.

‘The undersigned, having during the past three years received a full course of Medical and Surgical instruction from H. S. West, M. D., wish in this way to express their great obligation and gratitude both to him and to the American Board of which he is a missionary.’”

To this note the seven names were attached.

Letter from Mr. Livingston. A letter from Mr. Livingston, of Sivas, refers to improved prospects at Toeat, and a state of the work at Gurun “even more encouraging” than at Zara. Mr. Livingston had just returned from a visit to Kharpoot, where he attended the meeting of the “Evangelical Union,” and says: “I confess myself amazed at what God has wrought in that field. No words of mine can give an adequate idea of the extent and power of that work. I went questioning whether our brethren were carrying on their work on a sure basis. I have returned with the full conviction that it stands on a foundation which cannot be moved.”

Central Turkey Mission.

AINTAB.

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. ADAMS, April 18, 1867.

MR. ADAMS had recently returned, when he wrote, from an excursion in the mountainous region of Gaiour Dag and a visit to Hassan Beyli and Aybez; and his account of the journey, the scenery, the ruins seen,—of Roman citadel, aqueducts, &c.,—as well as of the visit to out-stations, will be read with much interest.

“About the middle of March I began making preparations for an exploration of the *Gaiour Dag*, a mountainous region three days to the northwest of Aintab. This section of the empire, from time immemorial, has set at defiance all Turkish authority, or if at any time it has obeyed, it has been voluntarily and patronizingly done. The outrages of the robbers became so intolerably oppressive that the Turkish Government issued strict orders to the Aleppo Pasha, the Governor-General of these parts, to subdue the Gaiour Dag to the strictest obedience. For two years the war went on, if I mistake not, and this year sees that region, for the first time, safe for travelers. Having sent preachers and teachers occasionally to the mountains, to encourage and instruct the scattered Protestants in those regions, we considered it very desirable to make such investigations there as would better enable us to determine proper points of labor and the wants of the people.

The Journey — Mountains — Position of the Rock Strata. “Accordingly, with Baron Krikore as my companion, I started March 26th, traveling that day eleven and a half hours in a west-northwest direction. Our attention on the way was equally divided between marveling at the grotesque religious notions of our Moslem and Armenian muleteers, and the wonderful mud-holes into which it was our lot to fall. The transparency of each was about equal, though the *clinging attachment* of the last was affecting—to our poor horses. At intervals, however, during the last few hours,

I scanned the features of these wild mountains with wonder. The strata, for miles, stand perpendicularly, forming a seeming wall, in some places scores if not hundreds of feet 'sheer down the mountain's side.' The extreme difficulty of the road was such, that the animal carrying my luggage failed utterly about dark. Leaving a man with him, we crept on in the darkness and mud, and over rocks such as may not be described, to Shukhlu Jerid, a Moslem village of fifteen houses, on the mountain. To hire two men and a mule to go back for my things, to give these poor villagers an idea of the gospel, and then to try to sleep upon the floor, was our employment for the night. Next morning, early, we resumed our journey, which lay in the same general direction as yesterday, west-northwest. An hour brought us to the brow of the mountains overlooking the huge valley of the Ak Sou River. The view was extremely beautiful. Descending many hundreds of feet in less than half a mile, we found ourselves upon a beautiful plain, though the rain and mud rather detracted from its loveliness. Six and a half hours brought us to Olajak, a Moslem village of sixty houses or more, cosily nestling in a nook of the Gaiour Dagh. The savage scowls, coupled with a refusal to sell us any barley, or even wood for a fire, failed to prevent our telling the people of the gospel, though we hastened away early in the morning, lest some worse thing should befall us. Five hours of rough scrambling, March 28th, carried us over the formidable mountains to Baghche, on the other side. The position of the *strata* of the Gaiour Dagh it will tax the ingenuity of geologists to account for.

Baghche — The People seeking Light. "Baghche is a village of fifty Armenian and thirty Moslem houses. After paying our respects to the Governor, we visited the people, and Baron Krikore reasoned with them from the Scriptures. The only reader in the village requested me to sell him a large Bible for thirty piasters, which I agreed to do (and *how gladly!*) when he told me he wanted to read it to the people, on the Sabbath, in the Armenian

church. This *one* thing richly compensated us for all the trouble of the way. They offered 400 piasters per year towards paying a school-teacher's salary. Thus we can send a Protestant as a teacher of the Armenians, and he will necessarily next become their *religious* teacher, for they have no priests, and besides, seem to have lost their confidence in them as a class. Twenty-five children are ready to go to school at once. A teacher here will cost about \$65 per year.

Kharnu — A Chapel needed. "Next morning we passed over a lofty spur of the mountains, four and a half hours, to Kharnu. Here a student from the school at Marash has been laboring. I was greatly pleased with his evident sincerity and devotion to his work. There are about 25 scholars in the school. A place for public worship is urgently demanded by the increasing numbers of Protestants. It will cost \$110, of which the people will give one fifth, and will then keep it in repair. We held two public services on the Sabbath, which were attended, respectively, by 36 and 42 persons. There was much interest in the truth, apparently.

Roman Ruins. "I availed myself of a few leisure hours, Saturday, to visit some ruins of what was probably a Roman castle, or fortified town, in the plain, half an hour southwest of Kharnu. The outside inclosure was, on the west side, 1,650 feet, east, 1,500, north and south, each 1,167. The wall was hewn black basalt on each face, and filled in with small stones and lime mortar, being some twenty feet high, and six feet thick, probably. An inner citadel, 168 feet square, was formed by very massive walls. The upper stories have fallen upon the lower one, which is supported by strong brick arches. An opening, eleven feet square, allowed us to descend, when we found numbers of vaults under ground, perfect as when first constructed.

Roman Aqueduct. "To the north of Kharnu rises the Dul Dul Dagh, some 8,500 feet. At its base there is a huge gorge opening into the mountains, down

which flows a large stream of water. The Romans entered this gorge, and commencing high up in the mountain, cut a deep channel into the solid rock on the face of the mountain, in some places, and in others built up enormous walls of hewn stone, and so were able to bring water out upon the plain, and at a great elevation above it, thus affording great facilities for distributing the water to different localities. The natives have rudely repaired it a little, and are now using it, as it was used ages since. The existence of the Romans has been a priceless boon to the modern inhabitants of Western Asia. Aintab, for example, is kept in existence by the old Roman aqueduct of twenty miles in length, which *seems* good for thousands of years longer. The gleams of Syria's ancient glory, make her present wretchedness unspeakably painful to contemplate.

A Fine Prospect. "Monday, we returned to Lapachle, which we passed on Saturday. We leave readers to judge of our delight in looking from the top of the lofty mountain-road across a plain six day's journey wide, — 150 miles, — until the vision rests upon the mighty range of the Alla Dagli, covered with snow, and stretching 300 miles northeast and southwest. As this vast range of mountains faded away to taper lines in the distance, on either hand, while it reared its alabaster walls, all glittering in the sun, far above the clouds, in many places, we reverently thought, 'Verily, this is no mean emblem of the walls of that city which shall descend out of heaven from God!' I shall never forget that magnificent view.

Lapachle — Its one Protestant. "Lapachle is an Armenian village of 60 houses, with 50 children ready to attend school, if we will pay *all* expenses. My assurance that we expected them to help us support a school, met with most decided scorn. Like all Easterns, their capacity of *reception* is very great, the gratification of which I seldom feel in a mood to promise. We found *one* Protestant, and one, too, that I have good, and even abundant, reason to believe is a genuine child of

the Lord Jesus, and has been such for six years. He walks nine miles over the mountain to Kharnu every Saturday, that he may enjoy communion with Christians there, of whom there are four. Lapachle Sarkis is a light in this darkness, — a green spot in Arctic snow.

Hassan Beyli — Encouragement. "April 2d, we journeyed on to Hassan Beyli, an Armenian village (mostly) of 250 families, at least. Hearing, last summer, of the great desire certain persons there expressed for Protestant religious teaching, I sent a helper up there for a few weeks; and last winter Mr. Schneider sent a young man from Aintab to be a teacher of a school. These efforts have developed a Protestant community of 15 or 20 families, and a school of 20 or more pupils. The desire to learn to read induces men to carry their primers with them to the field, that they may be able to improve every spare moment. They number 56 souls, who seem to *hunger* for religious truth. The Armenians, losing confidence in their priest, have sent to Marash for another, and if they fail, scores of them will come to the Protestant meetings. The Protestants promised to give 1,000 piasters towards a place of worship, which will cost 2,000, and also 60 piasters per month towards the wages of a school-teacher. I *never* have seen a place that promises such abundant harvests for our Lord Jesus Christ. I candidly think, if thoroughly worked, this whole community could be won to Protestantism and evangelical piety. This movement has gone on almost wholly without any preacher. They sorely need a place of worship, a schoolhouse, and a teacher's or preacher's house, the whole of which will not cost over \$400, I think. If I could, I would gladly take up my own abode among them. We held religious meetings every evening while there, and not without profit, I trust.

Aybez — A Church organized. "Friday, April 5th, we left for Aybez, a village over the mountain and down the plain towards Antioch, ten hours, which we reached without any incident worthy of express mention, save some wonder at the absurd attempt of the Turkish Government to force

a city into existence at Isslahiyeh, by compelling the mountaineers to come down into the plain as its inhabitants.

"We spent nearly all the day Saturday examining certain persons who professed to have been born again, with the view of forming a church in Aybez. Sabbath morning, two more presented themselves, making the whole number of candidates 13. Eight only seemed to give sufficient evidence of the new birth (5 males and 3 females) to warrant us in receiving them to church fellowship. Some of these cases were peculiarly interesting. One had been a professional robber. Another, a boy of about sixteen, though unable to read, clearly gave solid reasons for the hope that is in him. Baron Krikore gave them an excellent lecture upon the duties of professing Christians. At noon a church covenant was read and explained, and the church was organized. The Lord's supper was then administered, accompanied by extended remarks upon its nature and design, and seven children were baptized. It was a blessed Sabbath, that 7th of April, — a feast of fat things to our souls. It was peculiarly interesting, also, from the fact that dear Brother Goss here strove to set up the gospel standard, and we wistfully thought, 'Possibly his song is sweeter for this day's doings in Aybez.' We wondered, too, when the Lord's supper was last administered before to *true* saints in these wild mountains. Probably a thousand years ago or more. May the God of all grace and consolation be with the little ones in Aybez! In the village there are 178 Moslem, 205 Armenian, and 17 Protestant houses. The Protestant community numbers 95 souls. Monday we started for Aintab, *via* Killis, where we found the brethren had collected all the materials for a pastor's house. Spiritually, there is nothing new in that city.

Poverty in the Mountains. "It will be difficult to establish self-supporting Protestant communities in the mountains at present, though it will be our constant aim to do so, *from the first*. The reason is, their *poverty*. I could write pages, perhaps, to illustrate the scenes I witnessed.

The Government is ruining the land. Families in Aybez, for instance, have nothing to eat but herbs. Four villages were taxed the enormous sum of 25,282 piasters yearly, but *last* year the Governor actually wrung from them 76,282 piasters! (about \$3,050.) The villain who did this is rioting upon this blood of the poor, in Constantinople, where rumor says he has plenty of company of kindred stripe. O Lord, *how long!*"

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles south of Trebizond.)

STATION REPORT.

THE intelligence from this station during the past year has been of great interest. The report for 1866, now received, though condensed, cannot be published in full; but it contains paragraphs which are important, not only as showing the success of the work, but as illustrating the principles upon which a work so successful has been conducted.

Home Work by the Churches. After noticing the number of out-stations as increased during the year from 28 to 54, — four having been transferred from the Diarbekir field on account of Mr. Walker's death, — the report states : —

"It seems very important that the people of each congregation should feel that the responsibility of giving the truth to the villages nearest at hand rests primarily upon themselves. In order to develop this feeling, we have, during the past year, wherever it was practicable, urged the congregations already established to select a suitable man from their own number and place him in a village near at hand, and consider that village as their own special field of labor. They are not yet able to assume the pecuniary part of this home missionary enterprise, as the resources of nearly every congregation are chiefly expended in the direction of self-support. We have paid the salaries of such helpers the past year, but all the de-

tails of superintendence we leave, as far as possible, to the congregation sending out the helper. Scarcely a step is taken, however, without consulting us; but with a little experience will come increased independence of action. The plan works well, and we shall aim more and more to make each congregation wholly responsible for the unevangelized villages that lie near to it. This is the natural way, as it makes the work self-propagating; and it is more effective, as it is an incentive to those who have undertaken thus to cultivate a field, to strengthen the hands of their helper by regular Sabbath visits, as well as by frequent visits during the week.

Additions to the Churches. "To the 11 existing churches 54 members were added during the year on profession of their faith, making the whole present number of members 365. Three of the churches have been provided with pastors during the year, making the present number of ordained pastors 9. The whole native force, including these pastors, is 78. Only two of the churches now remain without pastors, and we are more and more persuaded that it is not well to organize churches without at the same time providing pastors."

Four of the churches are said to be now self-supporting; the congregations have increased nearly fifty per cent. within the year; there has been "a growth of intelligence, and in the spirit of enterprise;" "3,060 copies of the Scriptures, in whole or in part, were put in circulation, and 5,470 copies of other books."

Enterprise awakened among Armenians. "One of the marked features of the evangelical movement among us is the spirit of enterprise and reform which it has communicated to the Armenians. When this station was first occupied, about twelve years ago, the Armenian schools in this field were very few and very poor. The 54 schools which we have established have probably led to the opening of more than twice that number among the Armenians. The character of their schools, too, is improved, though they are still very inferior. The success of men and women among the

Protestants in learning to read, is influencing Armenian adults of both sexes to learn, although eight years ago it was considered a disgrace for a woman to know how to read.

"The majority of the Armenians in the older out-stations are persuaded that there is much of error in their system, and that the truth is substantially with us. Very little of the old opposition to the circulation of the Scriptures exists. The great endeavor now is to *reform* the church, — to find salvation without leaving the church. Fasts are very loosely observed, pictures are disregarded, preaching is established in the churches, and the Armenians now endeavor to show — at least the leaders in reform — that in all that is essential they are one with the Protestants. No former year has witnessed so great a change among them in this particular, — the breaking down of prejudice and the diffusion of light, — as the last."

The agency and influence of the "Evangelical Union" has been so often referred to in letters from this station that what is said of it in the report may be omitted here. In closing, the brethren say: "In reviewing the year, we find great occasion for gratitude. It has been a year of unexampled progress in every department of the work. 'Not unto us, O Lord, not unto us, but unto thy name give glory.'"

LETTERS FROM MR. BARNUM, *March 12 and April 19, 1867.*

BOTH of these communications from Mr. Barnum are cheering; but much of the first must be omitted here; the second, in regard to the meeting and action of the Evangelical Union, is too important to be much abridged. The first extract which will be presented from the earlier letter relates to

Reformers among the Armenians. "In my letter last month, I spoke of the relation of certain societies among the Armenians in the city, which are laboring for reforms in the church, to our work. Since that time, one of these societies has been

exceedingly active, with the distinct purpose of keeping new persons from attending our meetings. They now claim that there is no *substantial* difference between themselves and Protestants. They established evening meetings at the same hour as our meetings, and went from house to house, in imitation of the Protestants, to invite people to attend. They preached, too, at least in *form*, Protestant doctrines,—the necessity of regeneration, salvation by faith in Christ, &c.,—so that many who had begun to attend our evening services, and to be interested in the truth, have been drawn back to the old church again, under the delusion that so long as there is preaching from the modern translation of the Scriptures it must be all essentially the same. But these preachers are blind leaders of the blind. This society is now collecting money with the avowed object of establishing a sort of ‘seminary’ for the training of preachers, to be sent to the villages, in imitation of our example. The only recognized preachers among the Armenians are of course the ecclesiastics, but they do very little preaching, and this is an attempt to supply the deficiency. The leaders in this movement are very friendly to us, in appearance at least, as are all the Armenians; and they even solicit our pecuniary aid in carrying on the proposed seminary! I have no expectation that any thing will come of this effort to raise up preachers, but it shows the direction of the current at the present time. All this has had the effect which the leaders desired, of keeping Armenians from attending our meeting. The Lord, however, can overrule this so-called reform movement to his own glory, so that it may be a means of arousing and not of soothing the consciences of men.”

The Protestants giving Tithes. A very pleasing state of religious feeling is noticed at several out-stations, and reference is then made to the benevolent efforts of the people, and especially a movement for the giving of tithes, which may be usefully suggestive to Christians in more favored lands.

“In my last letter I spoke of a growing inclination among our people to adopt the

principle of giving tithes for the support and spread of the gospel. During the last two weeks the subject has been discussed a good deal among the members of our city church and congregations. It was decided to have a public meeting on the subject last Saturday. The meeting was opened by prayer, reading from the Scriptures, and remarks, by the pastor of the church. He said that the Christian’s vow of consecration involved the placing of *all* his property at the disposal of God, and himself too, to be used as God should direct, but that we are often perplexed to know just how much of our income should be set apart for religious purposes. He then pledged himself to put one tenth of his own salary, for the future, into the general treasury for the Lord’s work. Then one after another arose, each stating in a few words his feeling of obligation to use what God should give him for His glory, and asking that his name might be written down for a tenth of his income. Some of the men were absent, but nearly forty gave their names to this pledge, and this includes the majority of the *men* in these two congregations. Some of these men are objects of charity. It was a deeply interesting and most cheering spectacle, and showed that the spiritual and material elements of the work here are blending together more and more. It insures the independence not only of the existing church, but of a second church to be formed after some months, we hope, and provides for every other local benevolent enterprise, with a surplus of funds for use elsewhere. The adoption of this rule here will also aid in securing its establishment in other places about us. There are other members of the congregation who will probably come into the arrangement, so that I think the plan may be considered almost a universal one.

Other Christians should not do less. “During the last few days I have examined a little into the Scriptural doctrine of tithes. I now feel that the doubt which I expressed in my last letter, in regard to the continuance under the gospel dispensation of the ancient law of tithes, was at least premature. Giving is a *moral* obli-

gation. . . . So far as I have been able, amid pressing cares, to consider the subject, it appears to me that the very least which any man, however poor, can give for religious and benevolent purposes without incurring the guilt of robbing God, is one tenth; and beyond that, he is to give more or less 'as God hath prospered him.' This principle, if adopted and conscientiously carried out by the members of evangelical churches and congregations, would supply the Lord's treasury, and dispense with the machinery of benevolent societies for raising money. It would have a reflex influence in large measures of spiritual blessings upon those who give. It would cure the church of its worldliness. It would quicken the sympathies of Christians for the benighted and suffering. It would give a powerful impulse to every truly benevolent object. It would lead to new self-consecration, to earnest faith and prayer, and to personal labor for the world's conversion. Would not this be the beginning of the millennium? Cannot the great financial problems of benevolence be solved in some such way as this?"

In his letter of April 19th, Mr. Barnum reports the following deeply interesting facts, bearing upon the progress and promise of the self-supporting system in the Kharpoot field.

More Ordinations. "Another interesting meeting of the 'Evangelical Union' has just closed. It commenced on Friday of last week, and closed Wednesday of the present week. The regular meeting was preceded by two ordinations. The first was on Wednesday of last week, in the village of Mezereh, which is the seat of the local Government of this Pashalie. A church consisting of thirteen members was organized in the forenoon, and the services of the ordination occurred in the afternoon. Large numbers were present, the audience in the afternoon numbering seven or eight hundred, and all very attentive. Owing to the smallness of the chapel, all the exercises were held in the open air.

"On Thursday, the day following, the

members of the Union went to the village of Hoghi, about seven miles distant, and organized a church of eleven members, and ordained a pastor over it. Here, still larger numbers came together, from the other villages on the plain, although it was rainy. The audience during the whole day, despite frequent showers, and in the open air, was from 800 to 1,000. These new pastors are graduates of our seminary, and they make the present number of pastors in this field eleven. The examinations were well sustained. The public services at both places, with a single exception, were wholly conducted by the native pastors, and for the most part with great appropriateness. These were occasions of great rejoicing on the part of the people.

"The congregations in both these villages are very weak. They assume, however, from the outset, one half the salary of their pastors, and expect soon to take the whole upon themselves. In both there is a hopeful state of things; and there is reason to believe that the new relation entered into will help to establish and develop what already exists.

The Meeting of the "Union." "Since the organization of the 'Evangelical Union,' a year and a half ago, five general meetings have been held. This last was one of the most interesting of the whole. The attendance was much larger than at any previous meeting. Besides the eleven pastors from this field, the Cesarea, Tocat, Adiaman and Cutterbul pastors were present; nearly all the helpers of the Kharpoot, Diarbekir and Mardin fields, with about twenty delegates from churches, and congregations that expect soon to have churches established among them, and also the members of the theological school and Mr. Williams's Arabic students. Mr. Livingston of Sivas, was also present, and Mr. Williams, who has brought his students here for the summer.

"The first session, of two hours, was wholly spent in conference and prayer, and a more interesting and deeply spiritual meeting it has seldom been my privilege to attend. It helped to shape all the subsequent meetings. I cannot go into

details in speaking of these meetings; it would require a long letter. We have already told you that the Union has a 'Home Missionary' department. This is, at present, the assumption of a part of the work within the territory embraced by the Union. At the meeting in Diarbekir, last November, a 'Foreign Missionary' department was created, by assuming the responsibility of the evangelization of Koordistan. These departments are to be strengthened as rapidly as possible.

Movement for the Education of Preachers. "We have regarded the problem of seminaries as more difficult of solution, and not likely to be realized for several years to come. Some of our laymen have, for the past few months, been agitating this question. They say that while so much of the world is lying in darkness, they cannot expect the American Board to continue its operations here for many years longer, and that the only true and wise course for the people to pursue is to place every thing which is essential to a true Christian civilization upon a firm basis while the missionaries are still upon the ground; so that, should these missionaries die or the Board withdraw from the field, it may give no serious shock to the work. They also say that it is a disgrace for them to rely permanently upon American Christians for the education of their preachers and teachers. This matter of seminaries formed the principal topic of discussion during this last meeting.

"The male seminary was the first considered. The plan proposed by themselves, and cheerfully approved by us, is that they join us in our seminary for the present, and that we withdraw from it as fast as they shall be able to care for the support of the students, and for their instruction in the various departments of study. The plan, in a word, is this: the pastors and licensed preachers propose to give one tenth of their salaries to support the teachers of the seminary, while the students who cannot support themselves are to be sent by individual churches, and supported by the tithes and free-will offerings of the people. They offer to instruct

our students, along with their own, in such branches as their teachers shall be able to teach, while they ask that in some of the more difficult branches, as theology, &c., their students may be allowed to study with ours until such time as they shall be able to take the whole.

"This was not a plan of our devising, but it seems to us eminently wise and practical, and we hope it may prove to be the solution of what formerly appeared to us a very difficult question. A Board of Trustees was appointed, who are to endeavor to secure one or two suitable persons as teachers. Meanwhile the pastor of the church in this city is to continue the instruction of the Koordish-speaking students, who are the protégés of the Union.

Female Education. "The establishment of a female seminary is much more difficult than the other, as it must necessarily be a boarding institution. Our female seminary having very small quarters, and being in connection with one of the missionary residences, we could not invite them to enter these premises, as we did in the case of the other seminary. It will therefore involve a large outlay at the start, in the erection of a new building. After considerable discussion, the subject was referred to the churches, with a committee to have the matter under consideration till the regular annual meeting in the autumn.

Earnest Christian Spirit. "Various other practical matters were discussed, to which I cannot now refer. That which gratified us most of all was the *spirit* manifested by the members of the Union;—a glorying in Christ and his work; a readiness to place themselves wholly at his disposal, and to practice any amount of self-denial which faithful service to Christ may require. This was especially impressive when it was proposed that the pastors undertake the support of the teachers in the seminary, as one after another of the pastors and preachers arose and gave in their cheerful adhesion to the plan, and in a few earnest words pledged their tithes, from salaries already very small, to the seminary, and consecrated themselves anew, with all that they had, to Christ and his

work. Although this was but a business session of the meeting, the chapel was nearly full. The impression made upon the audience was very deep, and cannot fail to do much good.

Sabbath Services. "On Sunday, the meetings were such as we have never seen here before. The forenoon service, being the communion, we had hoped to hold in the chapel; but early in the morning, the people began to flock in from the villages, and we soon saw that not one half of them would be able to get in, although an extra gallery had been put up for the occasion; so we adjourned to the open air. The audience numbered from 1,500 to 1,800, both forenoon and afternoon, and all appeared to be most deeply interested. The afternoon meeting was a general one, with brief addresses by the missionaries and the pastors, chiefly giving an account of the work in various places. The farewell address of

Mr. Wheeler, on the eve of visiting America, added much to the interest of the occasion.

Influence of the Meeting. "On reviewing this meeting of the Union, we feel that it has given a strong impulse to the cause, and in the right direction. The native element in the work is now fairly established. The people now realize more clearly than ever before that this work is theirs, and that it is an injury to them, and not a blessing, to have us do their work for them; and they are trying to get hold of it in the speediest manner possible. Our relations to them are of the pleasantest kind, for we and they all have our hands full of work, and we are ready to pass our share over to them as fast as they can manage it. If the field and the work were not so vast, we should be able to complete the transfer very speedily."

PROCEEDINGS OF OTHER SOCIETIES.

AMERICAN BAPTIST MISSIONARY UNION.

THE *Macedonian*, for June, furnishes the following statistics from the last Annual Report of the Union:—

"RECEIPTS AND EXPENDITURES.

"The entire receipts during the year amount to \$191,714; viz., from donations, \$142,661.36; legacies, \$13,991.01; contingent fund, \$13,736.56; miscellaneous, \$19,445.32; balance April 1, 1866, \$1,869.75. The donations were greater by \$18,044.18 than in the previous year; the legacies were less by \$15,856.42. The expenditures during the year were \$199,077.79. Balance against the Union, April 1, 1867, \$7,363.79.

"ESTIMATES FOR 1867-8.

"To meet the balance due, as above, and to carry on the work the present year, \$200,000 will be required.

"SUMMARY.

"The number of missions is 19. In the Asiatic missions there are 16 stations and

not far from 400 out-stations. Total number of American missionaries, male and female, in the Asiatic missions, including those at present in this country, 85,—42 males and 43 females. Ordained native assistants reported, about 50, besides many native preachers unordained. In the European missions, including France, Germany, and Sweden, at the end of 1866, there were reported 277 churches; baptized in 1866, 2,280. Total, 22,462. The statistics of the Asiatic missions had not come to hand at the time of preparing the abstract. Baptisms reported in thirteen of the missions in Asia, 642. Total of baptisms reported in all the missions, European and Asiatic, 2,922. Many of the largest associations and churches connected with the Asiatic missions are not represented in this summary. When the Minutes of the Convention held in Rangoon are received, the above numbers will be largely augmented."

The European missions are of course not among pagans. The Asiatic missions are in Burmah, India, Siam, and China.

LONDON MISSIONARY SOCIETY.

THE *English Independent*, of May 10, gives the following extracts from the Report of this Society for the last year, as presented at the anniversary meeting in May, summarizing the year's operations.

"In *China* nineteen missionaries have been at work at the seven stations. In the autumn, Mr. Muirhead and Mr. Edkins proceeded far from Peking into the Mongolian desert, to inquire for the best locality for the establishment of a Mongolian mission. They visited many encampments of Mongol Tartars; and the towns of Kalgan and Kwai-hwa-cheng, to which they resort for trade. But they find that, taking all circumstances into consideration, Peking itself, as the seat of government, and a great city to which the Mongols annually come in great numbers, is the best site for the headquarters of such a mission. Other two of the missionaries, Messrs. Lees and Williamson, starting from their station, Tientsin, undertook a missionary journey of seventeen hundred miles, far into the interior of North China, and visited the capital cities of Shensi and Shan-si, preaching and selling or distributing Scriptures. In the neighborhood of Tientsin, one event of deep interest occurred in August last, in connection with the mission. It was found that a colporter, residing in a village a hundred miles away, had been accustomed to read the Bible to his neighbors and talk about its contents. In another village another had done the same. And that Spirit of love and power, who gave the truth, made it plain; the readers wept, believed, and prayed. And, having found out the missionaries, a hundred and forty have been baptized; over a hundred by the Methodist brethren, and thirty-two by our own missionaries. At Hankow, the mission hospital has been completed, chiefly by the liberal gifts of the English community in that city, who have ever shown a warm interest in the mission. More lately a dispensary has also been opened in Wuchang, the great city across the Yang-tse, in which a branch of the mission has been commenced by Mr. Bryson. Dr. Reid has kindly taken charge of both establishments. The small churches connected

with this young and thriving mission are distinguished by the number and efficiency of the native brethren engaged in mission work. The churches of Shanghai and Amoy continue to prosper. The Pokalo mission is again in full working; and a pastor has been secured for the English church in Hong Kong.

"The most prominent feature in the *India* mission has been the ordination of ten of the evangelists to the work of the ministry, either as pastors of churches, as missionaries to the heathen, or assistants to the missionaries. This raises the number of ordained brethren in India to twenty-three. English education continues to extend its influence. The institutions in Calcutta, Madras, and Bangalore are fuller than ever, and very efficient. The school fees in India, during 1866, amounted to 940/. In Calcutta, five students from the educated classes were baptized as Christians. In the same great cities female education now occupies a larger place than ever in the labors of the mission.

"In *Madagascar*, still have the churches rest and are edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied. Perhaps nowhere in the world may there be found churches of Christ more completely enjoying a true peace, a clear faith, a simple, heavenly joy."

"In the *South Sea Missions* the good work was being carried on with varying success. The churches of Rarotonga held their usual anniversary, and gave a larger contribution to the Society than in the year before. The Samoan mission continues to enjoy prosperity and peace; the seminary at Malua flourishes, and an extraordinary demand exists for the Scriptures. In the Lagoon Islands and in the Loyalty Group the word of Christ is winning many dark hearts. In *South Africa* the past year has proved a year of disaster, suffering, and loss; for the colony has suffered from drought for three years.

"As to funds, the report said: 'The result of this irrepressible growth, fostered by the kind providence and loving care of the Master for whom the service has been done, has been for the directors, in their management of the Society's affairs,

embarrassment, difficulty, and debt. That embarrassment commenced with last year, when the accounts were closed with a balance of 7,450*l.* against the Society, which was paid from the legacy fund reserved for such a contingency. During the entire year the directors have had the difficulty in view, and have adopted a series of measures to meet it. But these measures have not removed the difficulty. . . .

"The accounts of the year appear as follows:—

EXPENDITURE, 1866-7.

Payments by the Treasurer in London,	£90,072 12 10
Raised and appropriated at the Mission Stations,	15,017 17 6
	£105,090 10 4

INCOME.

I. Contributions for General Purposes.

Subscriptions, Donations, and Collections,	£49,736 12 1
Legacies,	5,813 9 8
Fund for Widows and Orphans, and Superannuated Missionaries,	3,235 4 9
Australia and Foreign Auxiliaries,	1,959 15 6
Dividends,	453 15 7
Contributions at Missionary Stations, English and Native,	15,713 4 6
	£76,912 2 1

II. Proceeds of Property sold in China and Singapore,	£4,110 16 8
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III. Contributions to Special Funds.

For the Extension of Missions in China,	665 6 2
For the Extension of Missions in India,	400 19 1
For the Madagascar Mission,	603 9 2
For the Memorial Churches,	146 2 2
For the Missionary Ship,	220 5 7
Towards the Expenses of the Paris Exhibition,	10 14 6—2,046 16 8

IV. Drawn from the Special Funds.

Reserved Legacy Fund,	1,908 1 3
Special Chinese Fund,	5,487 11 10
Special Indian Fund,	4,101 18 2
Fund for the Madagascar Churches,	1,945 13 11
Fund for the Missionary Ship,	2,295 3 5
General,	506 10 3—16,244 18 10
Balance on hand, May 1, 1866,	776 6 7
Total Income,	100,091 0 10
Balace against the Society,	4,999 9 6
	£105,090 10 4

"Thus it appears that in this, the seventy-second year of the Society's history, with its valued missions blessed and extending, it closes the year with a debt, wholly unprovided for, of 5,000*l.* But this is but a part of the truth. Had it not been for the unexpected addition to the income, of the proceeds of the property in Hong Kong and Shanghai, that debt would have amounted to 9,000*l.* Reserved funds have prevented it from rising to 11,500*l.* Yet again the enlargement of the India and China missions give a claim to 9,500*l.* more. And it is plain that the Society has expended during the past year nearly 21,000*l.* more than it received from all ordinary sources of income. With all its missions blessed and flourishing; with new fields opened to its efforts, the older fields ever widening, the Society has received from the home churches during the past year but 5,000*l.* more than it received from them thirty years ago. With China added to its sphere of effort, and now containing twenty missionaries; with India, reconquered and resettled; with a mighty enlargement in its own borders, with a vast increase in its own numbers, its strength, its ministers, its resources, its public influence, the home church gives to the foreign missions of this Society nearly the same 50,000*l.* which it gave to them thirty years ago. Not that the missionary spirit of the churches has died away; not that Christian people care less for perishing men; but home claims and home missions have so multiplied as to shut out the millions in distant lands, whom the ear hears of, but whom the eye does not see."

It is also stated that the Society had in its employment, on the 1st of March last, 169 English missionaries, of whom 155 were present in the mission fields, and 14 were in England or on the way home. "Three hundred native churches have been gathered, containing 26,000 members, around whom are living a population of 130,000 souls, who have given up all idolatry, and call Christianity their religion." There are about 60 native pastors.

MISCELLANIES.

INCOME OF ENGLISH BENEVOLENT SOCIETIES.

Evangelical Christendom, for June, presents the following summary of the "receipts of religious societies for 1866-7," as reported, it is presumed, at the May anniversaries in London.

British and Foreign Bible Society, £103,346¹

Principal Foreign Missionary Societies—

Church Missionary Society,	£150,356
Wesleyan Missionary Society,	148,140
Society for the Propagation of the Gospel in Foreign Parts,	91,186
London Missionary Society,	78,958
Baptist Missionary Society,	30,105
South American Missionary Society,	7,431
Moravian Missions,	6,848
English Presbyterian Missions	6,610
Turkish Missions-Aid Society,	2,848-522,482

Colonial, Jewish, and other Missions—

London Society for Promoting Christianity among the Jews,	33,327
Colonial and Continental Church Society,	31,079
United Methodist Free Churches, (Home, Colonial, and Foreign,)	9,664
Primitive Methodist (Home and Colonial) Missions,	9,557
British Society for the Propagation of the Gospel among the Jews,	7,140
Colonial Missionary Society,	3,042
Evangelical Continental Society,	2,455
Foreign-Aid Society,	2,424-98,688

Home Missions—

Church Pastoral-Aid Society,	47,829
Bishop of London's Fund,	41,090
London City Mission,	35,495
Additional Curates Society,	29,800
Wesleyan Home Missions,	24,459
Irish Church Missions to the Roman Catholics,	22,507
Church of England Scripture Readers' Association,	12,354
Army Scripture Readers' Society,	8,176
Incorporated Church Building Society,	7,720
Missions to Seamen,	7,681
Home Missionary Society, (Congregational,)	7,541
Protestant Reformation Society,	4,727
Baptist and Home Missions,	4,511
British and Foreign Sailors' Society,	3,934
Irish Evangelical Society,	2,623
Midnight Mission,	1,223
Baptist Building Fund,	1,140
Royal Naval Scripture Readers' Society,	683
Church Home Mission,	683
Ragged Church and Chapel Union,	477-264,663

Religious Educational Societies—

National Education Society,	14,152
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¹ Exclusive of receipts for Bibles sold.

Irish Society for Education of Roman

Catholics,	10,055
Christian Vernacular Education Society for India,	6,345
Wesleyan Education Committee,	5,670
Ragged School Union,	4,714
British and Foreign School Society,	3,669
Congregational Board of Education,	3,017
London Society for Teaching the Blind,	2,531
Sunday-school Union,	2,432
Home and Colonial School Society,	2,261
Church of England Sunday-school Institute,	806-55,652

Miscellaneous.

Society for Promoting Christian Knowledge,	28,547
Religious Tract Society,	14,170
Protestant Alliance,	1,821
Naval and Military Bible Society,	1,783
Bible Translation Society,	1,552
Lord's Day Observance Society,	1,417
Prayer Book and Homily Society,	1,163
Working Men's Lord's Day Rest Association,	916
Book Society,	450-51,819
	£1,096,650

A TRIBUTE TO THE MISSIONARIES' MOTHER.

[Communicated for the Herald.]

DIED at the residence of her son-in-law, Rev. William Grassie, of Edinboro, Penn., May 23d, Mrs. Huldah West, aged 76 years. A loving, devoted mother—a mother in Israel—has gone to her rest. The death of her husband, whose name is still fragrant in the church of which he was an elder, left her with the charge of a young and dependent family. Her first and chief aim was to train them for God and his service. Well did she fulfill this trust. She loved the cause of missions, and would willingly have given her *sons* to the work; but she was called to lay the early promise and early manhood of three of them in the grave,—one in a course of study, with his eye fixed and his heart intent upon missionary labor,—and all dying in the Lord.

But she cheerfully gave up her daughters. In her loneliness and widowhood she bade God-speed to two of them, who went forth, and have labored long and well as teachers of the Armenian youth. One of them still dwells "between the rivers,"—the Euphrates and Hiddekel of the ancient Eden. She gathers the chil-

dren and the mothers, and tells them of Christ, and plants of a second paradise are growing up around her.

But Mrs. West was not only a true mother in her *family*, she was a "mother in *Israel*." More than forty-five years she was a member of the Presbyterian church in Palmyra, N. Y. She was ever one of the first to discern the "cloud" though not larger than "a man's hand," and when the blessing came, how wisely and successfully did she coöperate with the Spirit in bringing souls into the kingdom. A hal-
lowed influence attended her at home and abroad. Did she but make a visit in a family, that family was for the time the house of Obededom. The ministers of Christ were ever encouraged and strengthened by her gifted discourse, her godly example, and quiet efficiency.

Endowed with a cultivated mind, with feminine refinement, and cherishing the gospel in her heart, she was an *earnest*

worker in the Master's vineyard. She kept young amidst infirmities, sympathized with youth, knew how to interest and feed the lambs of the flock. She prayed for the children of the church. Her home was in the Sabbath-school, and the last winter she was blessed in leading a goodly number of her class into the fold of Christ.

She was an *intelligent* Christian. She understood the providence of God with men and nations. Her mind and heart were enlarged by the spirit and history of missions. In this department of literature she was *learned*.

Her end was befitting her life. Among her last words were these: "I shall *soon* see my Saviour, and the dear ones who have gone before." "The valley is not dark, — it is *all light*." "Tell Maria," (her missionary daughter, in Kharpoot,) "that her mother has gone home, — that the Lord will continue to be with her in her work, and we shall soon be together."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

It is fitting that the friends of the Board should be kept fully informed in regard to financial prospects, that any danger of embarrassment may be foreseen and the remedy applied in season. The receipts for the month of June were, from donations, \$17,575.39; legacies, \$3,527.65; total, \$21,103.04. Last year, for the same month, they were, from donations, \$24,371.41; legacies, \$5,712.07; total, \$30,083.48. This shows an unpleasant falling off of near \$9,000 for the month, as compared with the same time in 1866. For the whole ten months of this financial year, up to July 1, the receipts have been, from donations, \$251,797.14; legacies, \$58,152.97; total, \$309,950.11. Last year for the same time the sums were, respectively, \$274,630.32; \$38,310.85; \$312,941.17. There has been, therefore, a total falling off thus far this year of \$2,991; but in *donations*, to which we must mainly look as indicating the degree of interest

in the churches and the prospects of the treasury, the falling off has been \$22,833, — a gain in legacies of \$19,842, making the whole account much more favorable than it would otherwise be. The officers of the Board earnestly hope, that during the remaining two months of the year, there may be so much of rallying on the part of contributors, that the *donations* for the whole year shall, *at the least*, equal those of last year.

"The cry of the missions for help," which has long been so urgent, now meets a gratifying response from the young men and women of the churches. The Secretaries hope to be able to report, at the coming annual meeting of the Board, that not less than thirty new laborers in all have been sent abroad during the year, — ten ordained missionaries, two physicians, and eighteen females, married and unmarried. They hope also, that at least as many more may be ready to go in the course of the next year. Such a prospect greatly cheers those already upon mission-

ary ground, and the announcement will call forth gratitude from many hearts at home; and at such a time, when laborers are again offering themselves much more freely than for a few years past, it will be exceedingly unhappy if newly enkindled zeal for this service shall in any case be chilled by the apprehension that means for the support of an increased number of missionaries will not be furnished by the churches. The fields surely are made ready in the providence of God; men also, it is believed, will be prepared, by his grace, to enter them; will Christians remaining at home, in a land so favored as ours, withhold the means needed for their support?



THE leading article in this number of the Herald — "The Hawaiian Mission from an Episcopalian Stand-point" — will not fail to interest deeply the friends of the Board. Mr. Rising is Secretary of the "American Church Missionary Society," a body organized in 1860, "to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church in her Articles, Liturgy, and Homilies;" and aiming "to accomplish this object by sending forth evangelical missionaries," "believing these standards to be evangelical." His statements will show how little sympathy well-informed persons among the more evangelical portion of the Episcopal Church have for Bishop Staley and his "Reformed Catholic Mission." His testimony to the character and labors of the missionaries of the American Board at the Islands, and the blessed results of their efforts, is a noble specimen of Christian "brotherly kindness," "charity," and candor; in striking contrast with statements which have been so industriously circulated by the Bishop and his friends.



MISSIONS OF THE BOARD.

Western Turkey. Mr. Greene, of Broosa, wrote on the 5th of June, that he was about to start with his wife, and with Mr.

and Mrs. E. E. Bliss, of Constantinople, for Franzensbad, "a small town, high among the mountains in the northeast corner of Bohemia," hoping to gain so much in health, by a residence of a few months there, as to avoid any immediate necessity for returning to America.

Mr. Smith, in the annual report of the theological school at Marsovan, states that the experience of another year has given increased confidence in the piety of the students, and "in their being called of God to the work of the gospel ministry." "During the winter, all were engaged in preaching and teaching." A new class, of 16, was received at the commencement of the present year, and at the close of the report it is said: "At the time of our last report, we were praying the Lord of the harvest to send hither men to prepare for this work; but who of us dared to hope that this, our second class, would number sixteen men, all professedly, and we hope really, consecrated to it? As we examined these sixteen young men, and listened to the accounts of their religious experience, we could not but wish that our brethren in the mission, and the friends of missions in America, could be present with us and share in our joy. How should it quicken our zeal and increase our faith! How should it encourage us to pray, that He who has put it into the hearts of these young men to come here, may also so mould their hearts and minds that they may all become earnest and faithful ministers of the Word; and that multitudes of others, also, may receive the same gracious call, and become sharers in the same blessed work!"

A letter from Mr. Bliss, of Constantinople, (page 237,) gives further account of the movements of the Armenian "Reformers," and of the new Prayer-Book which they have issued. Mr. Richardson (page 239) reports a recent visit to Angora, noticing the exceeding moral degradation of the people there, — which is attributed, in no small measure, to the influence of the papal church, — presenting the importance of the place as a missionary station, and referring to remains of ancient temples, &c., seen on his journey. Mr. Bryant (page 242) notices the very encourag-

ing state of things at Zara, and sends a brief letter of thanks to the supporters of the mission, from medical students of Dr. West.

Central Turkey. Mr. Adams, of Aintab, writing to the Treasurer in May, from Marash, remarks: "Our reports will inform you of our work. Never did the prospect seem so promising for a great work of the Spirit as now. Dr. Schneider says he never saw the fields in so hopeful a state. The wild mountaineers of Gaiour Dagħ are clamoring for preachers, teachers, and schools; and what pleases me, they are willing to help *pay* for them." A letter from Mr. Adams will be found at page 243, giving a very interesting account of a journey of exploration in Gaiour Dagħ, — Roman ruins, beautiful landscapes, and cheering religious prospects in some places.

Eastern Turkey. Mr. Barnum wrote from Kharpoot, May 25th: "In previous letters I have spoken of the revival here. The present state of feeling, while it cannot be characterized as an active revival, is yet very encouraging. There is much more of religious interest, a deeper tone of piety, than we have ever seen here before at this season of the year. The morning and evening prayer-meetings have been kept up daily since the week of prayer, till the present week, when it was decided to discontinue the morning meetings and sustain the others, held about an hour before sunset every day. I should think that three fourths of the congregation are in regular attendance upon these meetings. The earnest, tender spirit manifested, in the remarks and prayers, show that the gracious influences enjoyed during the past winter have not been wholly withdrawn." Referring to the theological school and the boarding-school for girls, he states: "The whole number of pupils in both the seminaries, in the Armenian, Arabic, and Koordish departments, is about ninety." This number is pretty evenly divided between the two institutions, and it is said: "The general spirit and character of these schools have never been so much according to our desire as at present."

Extracts from the report of the Kharpoot station, illustrating the principles upon which the work is conducted in that favored field, will be found at page 246; and two other letters from Mr. Barnum appear on pages 247-251, — one respecting the "reformers" at Kharpoot, and the giving of tithes by the Protestants, and the other noticing the ordination of two more pastors, and an exceedingly interesting and important meeting of the Evangelical Union.

Syria. Mr. Samuel Jessup writes from Sidon, May 25th: "The mother of Dr. John Wortabet died last week, very suddenly, after being sick but a day. She has been almost an inmate of Mr. Eddy's family for the past two years, and has shown abundant preparation for the change that came to her so suddenly. She was the mother of one of Syria's most promising sons, and he will be, doubtless, much affected by the news. Mrs. Eddy feels her loss, as of one taken out of the family circle; but it is pleasant to think of her as having rested from a life that has been to her one of very peculiar trials.

"Our work is progressing slowly in these parts. The schools in Abara and in June are very flourishing, and both are the means of what we hope will be permanent good to the people. Two young men in Sidon have just applied for admission to the church, and one of them gives fair evidence of piety. But our field is dry and thirsty, and we need a great outpouring of the Spirit."

Dr. Post wrote May 20th, from Aleih, three hours north of Abeih, where his family were to spend the summer. Evil-disposed persons had interposed difficulties, so that he had not yet secured the deeds and full *legal* possession of the plat purchased for chapel and school rooms at Hums. He hoped soon to receive the required firman for building and to overcome all difficulties. The falsely accused teacher of a school at Hums was, at last accounts, still in prison, and had suffered severely in mind and body; but wrote "very sweetly" on the subject. The native pastor's wife, Mrs. Jerawan, died at

Alexandria, which place she had reached on her way home, hoping once more to see her family and friends. Dr. Post says: "We have lost in her an amiable and accomplished sister, and the women of Hums have lost a faithful teacher, and a bright, living Christian example."

Mahratta Mission. Mr. Bissel wrote from Ahmednuggur, May 10th: "On Sabbath last we had the pleasure of welcoming seven new members to the communion of the church, and two men who had been excommunicated were restored. The 1st church at Ahmednuggur now numbers over 140 members. Three of those received are students in the catechist's school, — or 'Normal School,' as it is now called. Two were from the girls' school, (one still a member, the other a graduate,) and two were aged women, the mothers of Christians. There were several other members of both schools examined, and some more I trust will soon be received. We hear of interest among the people at Kolgav, where one of our licentiates has just been stationed. Several are wishing to be received to the church there."

Madura. A letter from Mr. Penfield, who sailed from Boston for Liverpool on the 7th of November last, with his wife, Mr. and Mrs. Herrick, and Miss Smith, on the way to the Madura mission, announces their arrival at Madras on the 27th of April. They were to leave for Madura by railroad, May 6th. They encountered a very severe gale, and came near being lost, in the Bay of Biscay; the first mate saying that in all his twenty-one years' experience he had never been in a gale more severe. The passage from England was long, owing to "baffling, light, or head winds," but life on board passed more pleasantly than Mr. P. had anticipated; "the captain and officers being kind and considerate, the steward and his assistant capable, cheerful, and attentive, and the crew civil and industrious." Religious services were held on the Sabbaths.

Foochow. Mr. Peet wrote, April 22d: "You will be pleased to learn that the Lord is still giving us some tokens of his

favor. At our communion season in February we received a man into the church from the Langpao station. He is over forty years old, and is a man of some property and influence in his native village. On the first of April we received to the church here four more persons, a man and his wife, a single man, and a young female, a daughter of one of our helpers, who was baptized in childhood. The field is widening, and opportunities are multiplying for doing a great work here, if we have the right men and the Lord shall be pleased to bless our labor. Five new out-stations in the country, within three months, have been opened by this mission, and as the Lord is opening to us such doors to go in and preach the gospel, we may hope that he will soon furnish the helpers so much needed for the work. The boarding-school is increasing."

South Africa. Mr. Wilder, of the Um-twalumi station, writes: "On the first Sabbath of February I received six adults into the church by baptism, and on confession of faith. Several others are hoping to be admitted at our next communion. One most gratifying result of the late revival, which indeed still continues, is the interest excited in behalf of the natives. Last evening I happened to call on a young man who was a few months ago a grief to his parents and sisters on account of his wickedness. I found him in a school-room which he had himself fitted up, teaching twenty young Zulus to read their own language, and in this work he has been engaged for five months. The pupils were attentive and had made good progress. Two of them had become hopeful Christians. They listened with much attention to the few remarks I addressed to them. This is only one case; other young men are doing likewise."

Sandwich Islands. Dr. Gulick wrote, May 20th: "You will be pleased to hear that the Honolulu Female Academy, under Miss Bingham, is fairly under way. My wife has charge of the home, and Miss Bingham is principal of the school. We have thirteen boarders, and expect more. Miss Bingham commenced teaching on the

1st of April. A few donations have come in, sufficient to enable us to prepare a few rooms, and doubtless more will come as the Lord shall see we need them. Miss B. will do a great work here. Let none of her friends mourn over her opportunities lost in America."

OTHER MISSIONS.

China. *Evangelical Christendom*, for June, states: "We hear of the arrival at their destination of the first sixteen missionaries of the 'Inland China mission,' under the superintendence of the Rev. J. Hudson Taylor. A letter from an American gentleman at Hanchou describes them as having gone to China 'on the well-known principle of George Muller, of Bristol,' and adds: 'They are ostensibly non-sectarian, but the immersion influence is so strong among them, that several were baptized on their way out, and others since their arrival in China. Of the twenty-three or twenty-four that are in China now, not more than six are Pædobaptists. They are mostly men of limited education, having, with only one or two exceptions, been engaged in mechanical pursuits at home. But they are generally good men, zealous, earnest; and no earnest lover of the progress of truth in China can but wish them success in their undertaking. They, both male and female, adopt the native dress, though they seem to attract a great deal more attention, and perhaps excite more suspicion, than I in my foreign coat. Their plan is to press further on into the interior as soon as they shall have acquired the language. Some more are on their way out from England, and if the Muller life-of-trust principle works as well in foreign mission enterprise as it does at the Bristol orphan house, we may expect that they will be the first to join China with Burmah, by a line of stations.'"

Borneo. "The Propagation Society's missionary at Lundu (Rev. W. H. Gomez) expresses his thankfulness for the steady progress which Christianity has made among the people there. He says: There have been during the year eighty-

nine baptisms. Fifty one candidates were confirmed by the Bishop in June last,—thirty-seven Sabuyows and Laras, and fourteen Salakous. The conversion of the chiefs of the different tribes, and the admission of the principal women into the church, have removed the obstacles to the spread of Christianity here; and the desire now manifested by the mass to receive instruction, leads us to entertain the hope that, under God's blessing, at no distant period, the reception of the gospel will be universal amongst this portion of the Dyaks.'"

New Zealand. "Accounts lately received from New Zealand speak of the missionaries being quite rejoiced — after 'the clouds have been so very dark, and things have been so very discouraging' — by more cheerful prospects. A letter, written after a visit to the South, says: 'In the midst of all the discouragements of the present time, it is not a little cheering to find that there are a few faithful among the natives, and that the native clergymen are doing good service in different parts of the country. There are already signs of reaction among the people, and it will not be long, I believe, before there will be a revival of better days. The poor deluded natives, who have been led away by fanatical delusions, have had painful proof of their folly, and many are now acknowledging it, and are wishing again to return to a right way. The great difficulty is the dearth of teachers. There is a reaction among the natives, but in many quarters there are no persons to show them the right way.'"

India. The *Record*, of the Presbyterian Board, for July, states: "The Hardwar Mela, in Upper India, was attended this year by about two millions of people. Twenty missionaries and assistant native missionaries, of different denominations, but most of them connected with the Lodiana mission, were in attendance, and enjoyed excellent opportunities of preaching the gospel. The Rev. J. S. Woodside says that he never saw before, among the attendants at this mela, so much intelligence on the subject of the gospel.

"The serious illness of two native ministers in India is referred to in letters,—the Rev. Messrs. Maitra and Ishwari Das. The former was reported at the latest date as better; the recovery of the latter, we much regret to learn, is not expected. Mr. Kellogg says of him: 'He is dying in peace unspeakable; "not a cloud," he says; calm and collected as ever. Such a death-bed is a comfort to a missionary; especially would it be to that brother who first took him in, a poor, orphan outcast.'"

The report of the Arcot mission, of the Reformed Dutch Board, for the last year, states: "Eight new villages have joined us during the year. . . . Three new churches have been formed. . . . We have had large accessions to our numbers. On comparing the statistics of this year with those of last, we find that our numbers have increased considerably more than one third. In 1865, the number of native Christians was 1124, and the number of communicants 291. This year the native Christians number 1525, and the communicants 339; which shows an increase of 401 native Christians, and 48 communicants."

Japan. The *Sower*, for July, presents the following extracts from a letter from Mr. Ballagh, of the Reformed Dutch Board, at Yokohama: "To-day I filled an order from my beloved pupil in Yeddo, to furnish his school with books, among which are twenty-four Bibles. This pupil told me on his last visit, that he intended to explain the Scriptures regularly every Sabbath to his prince's servants. God, I trust, is raising him up for great and blessed service to his countrymen. He is a great joy to me."

"Two of my more recent pupils are about going to California, to Rev. Mr. Veeder, of the City College, an endowed Presbyterian institution, with an excellent principal and assistant. There are also two or three lads who read English well in one of my classes, whom I would like very much to send to America, could I make any arrangements that would enable them to go with their own very moderate means. Young men sent by their princes can afford to pay, but I wish a door was open for the other class. Education will be the great

stepping-stone to the renovation and Christianization of Japan.

"You must get more missionaries also for Japan. Mr. Goble, formerly of this place, has gone to Nagasaki, and entered the employ of a prince, who stipulates that he shall teach Christianity. He expects to go to the prince's province to reside. Another prince,—the prince of the two young men I now send to California,—wishes a teacher. It will not be long before the demand will be greater than the supply."

Missions in Finland. Christians in Finland have formed an organization to aid in the work of preaching the gospel to the heathen. They have a mission-school at Helsingfors, with thirteen pupils, the oldest of whom will enter the foreign service some two years hence. No separate field is to be occupied; but the society will labor in connection with Gossner's mission among the Coles of India. Two young men were sent to Hermannsburg, some time since, to prepare for the African work; one of whom has already proceeded to his destination, and the other is to follow soon. Both will be sustained by the society in Finland; though they will probably be associated with other missionaries.

North American Indians. The *Foreign Missionary*, of the Presbyterian Board, for July, states: "A church among the Creeks was organized some time ago, with five members. On a subsequent communion five more were added to this number; three on examination, and two on certificate. 'The Sabbath audience continues to increase in numbers, and I hope,' writes Rev. W. S. Robertson, 'in attention and interest. More than one hundred were out last week.' Books are greatly needed.

"Rev. J. R. Ramsay alludes to his work among the Seminoles, and says: 'The attendance on preaching has been very large, and great interest is manifested in the meetings. The heathen are still coming to the Saviour. Our dear elder, Yaha, is indefatigable in aiding the blessed work. His heart burns with love to God and the souls of men. Two weeks ago seven per-

sons were received into our church and baptized. Yesterday, May 12, five more were received."

Supposed Loss of the old "Morning Star." The Honolulu Friend, of May 1, mentions: "No tidings have as yet been received respecting the 'Harriet Newell,' late 'Morning Star,' which left Honolulu for China about nine months ago. Serious fears are entertained that she may never be heard from."

DEATH.

At Tientsin, China, February 2d, of scarlet fever, Lyman Dwight, son of Rev.

L. D. and Mrs. C. L. E. Chapin, of the North China mission, aged 3 years and 22 days.

At Constantinople, May 21st, Rev. Walter H. Giles, of Cesarea, Western Turkey mission.

EMBARKATION.

Rev. Theodore A. Baldwin and Mrs. Matilda J. (Layton) Baldwin, of Newark, N. J., sailed from New York on Saturday, July 6th, in Steamer Denmark, for Liverpool, on the way to join the Western Turkey mission. Mr. Baldwin was educated at Princeton College and Theological Seminary.

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.	
Islands Falls, Jesse Craig,	1 00
Patten, Cong. ch. and so.	15 00
Sherman, Washburn Mem. ch. and so.	4 00—20 00
Cumberland co. Aux. Soc. H. Packard, Tr.	
Mechanics' Falls, Cong. ch. and so.	5 00
North Yarmouth, Cong. ch. and so.	26 50
Scarboro, Cong. ch. and so.	7 25
Yarmouth, Cong. ch. and so., with other dona., to const. A. R. Mitchell and JOHN NOYES, H. M.	145 00—183 75
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	5 00
Industry, Rev. A. R. Plummer,	15 00—20 00
Hancock county.	
Castine, Cong. ch. and so., Gents Asso'n, 46.91, Ladies' do. 54, m. c. 11.48;	112 39
Kennebec county.	
Gardiner, Cong. ch. and so., 12.96; Mrs. Helen C. Park, 5; H. S. and M. E. Fay, 1;	18 96
Oxford county.	
Bethel, 2d Cong. ch. and so.	10 00
Piscataquis county.	
Garland, Cong. ch. and so. m. c.	15 00
Union county.	
Brownfield, Cong. ch. and so. m. c.	1 00
Hiram, Cong. ch. and so., add'l,	1 00
Waterford, D. Warren, 25; Deacon Gage, 5;	30 00—32 00
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	3 75
York co. Conf. of Ch's. Rev. G. W. Cressey, Tr.	25
Lebanon Centre, a poor widow's mite,	416 10

NEW HAMPSHIRE.

Cheshire co. Aux. Soc. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so.	19 00
Mariboro, Cong. ch. and so.	11 25
New Alstead, Cong. ch. and so.	25 00
Troy, Cong. ch. and so. m. c.	25 00—80 25
Grafton county.	
Hanover Centre, Rev. B. Smith,	1 00
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Lyndeboro, Cong. ch. and so.	28 73
Manchester, Franklin st. Cong. ch. and so.	154 35

Mason Centre, Cong. ch. and so.	24 29
Merrimack, Cong. ch. and so.	52 25
Nashua, 1st Cong. ch. and so. 317, less express, 40c.;	316 60—576 22
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Concord, South Cong. ch. and so. m. c.	29 30
Rockingham co.	
Hampstead, Cong. ch. and so. m. c.	15 00
Strafford co. Conf. of Ch's. E. J. Lane, Tr.	
Dover, Belknap Cong. ch. and so.	10 00
Wakefield, Cong. ch. and so.	11 00—21 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, D. M. Ide,	10 00
	732 77
Legacies.—Gilsum, Amherst Hayward, by N. O. Hayward, Ex'r, 200, less tax and express, 12.40.	
	187 60
	920 37

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Barnet, Cong. ch. and so. m. c.	4 00
Lyndon, Cong. ch. and so. m. c.	17 52
Peacham, Cong. ch. and so.	30 00—51 52
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, G. Merrill and wife, to const. HIRAM SMART, Plaistow, N. H., H. M.	100 00
Orange co. Aux. Soc.	
Vershire, Rev. Charles Duren,	3 00
Wells River, Cong. ch. and so. m. c.	20 00—23 00
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
North Craftsbury, Mrs. D. W. Loomis,	20 00
Rutland co. Aux. Soc. J. Barrett, Tr.	
Castleton, Cong. ch. and so., coll.,	151 31
Rupert, Cong. ch. and so. coll.,	26 00—177 31
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so., coll. 200.16, m. c. 111.92;	312 08
Townshend, Cong. ch. and so., to const. Rev. A. S. Barton, H. M.	50 00—362 08
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Norwich, a friend,	10 00
	743 91
Legacies.—Craftsbury, Rev. J. N. Loomis, by Rev. C. S. Smith, Ex'r,	
	143 00
	886 91

MASSACHUSETTS.

Boston and vicinity.	
Boston, of wh. from Mrs. Harriet J. Allen, 500, a friend, 50. Mrs. Homer, for a catechist at Sholapore, 20, E. W. Champney, 5; Chelsea, Winn. Cong. ch. and so. m. c., 2 mos., (\$8.01, less c't, 50c.) 57.51; Broadway Cong. ch. and so. m. c. 34.17;	1,136 59 91 68-1,228 27
Brookfield Asso. William Hyde, Tr. Gilbertville, a friend,	5 00
Essex county.	
Ballardvale, Union Cong. ch. and so.	50 00
Essex co. North Aux. Soc. Wm. Thurston, Tr. Amesbury, Mrs. D. L. Dearborn, deceased, 20; Frederic Hibbs, 5.50;	25 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. Cong. ch. and so., to const. C. R. MOULTON, H. M.	125 00
Gloucester, Evan. Cong. ch. and so.	281 55
Lynn, 1st Cong. ch. and so. m. c.	26 30
North Beverly, Cong. ch. and so. m. c.	22 07
Rockport, J. R. Gott,	100 00
Salem, O. A.,	20 00
Topsfield, Cong. ch. and so., add'l,	5 00—579 92
Franklin co. Aux. Soc. L. Merriam, Tr.	
Shutesbury, Cong. ch. and so.	3 50
Hampden co. Aux. Soc.	
Monson, Cong. ch. and so., coll. 74, m. c. 58.82; R. Homer, 10;	142 82
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Faculty and Students of Amherst College, annual coll. to const. W. P. WHITE, Honey Brook, Penn., and R. H. DAVIS, Jr., South Milford, Del., H. M., 264.40; Two classes in 2d Cong. s. s., for a Nestorian Bible Reader, 16.50;	280 90
Northampton, Mrs. M. Hall,	18 75
South Hadley, Teachers and Pupils in Mount Holyoke Seminary, to const. ELIZABETH EARLE, ELIZABETH D. BALLANTINE, and EMILY N. BELDEN, H. M.	410 00—709 65
Middlesex county.	
Cambridge, Riverside, a friend,	100 00
Cambridgeport, Stearns Chapel, m. c.	6 81
East Cambridge, Evan. Cong. ch. and so., to const. J. B. TAYLOR, H. M.	100 00
Grantville, Cong. ch. and so., add'l, a friend,	50 00
Holliston, Cong. ch. and so.	26 50
Melrose, Ortho. Cong. ch. and so., annual coll., 240.85, m. c. 40.75;	281 60
North Chelmsford, a friend,	5 00—569 91
Middlesex Union.	
Ashby, 2d Cong. ch. and so.	9 83
Fitchburg, Calv. Cong. ch. and so., m. c.	35 70—45 53
Norfolk county.	
Foxboro, Cong. ch. and so. 43.60; Daniels Carpenter, to const. HENRY C. DICKINSON, of Andover Theol. Sem.; H. M. 100;	143 60
Medway, Village Cong. ch. and so.	69 05
Needham, Cong. ch. and so. m. c.	12 00
Neponset, Trinity Cong. ch. and so., annual coll.,	16 23
Roxbury, Eliot Cong. ch. and so., annual coll., in part, (of wh. from E. B. Huntington, to const. SARAH H. and FANNIE L. PERKINS, Jamaica Plain, Mass., H. M., 200.) 730, m. c. 7.99; Vine St. Cong. ch. and so. m. c. 45;	782 99
West Roxbury, Evan. Cong. ch. and so. m. c.	41 30—1,065 22
Old Colony.	
Middleboro, 1st Cong. ch. and so.	115 63
New Bedford, 1st Cong. ch. and so.	20 00—135 63
Palestine Miss. Soc. E. Alden, Tr.	
Abington, 1st Cong. ch. and so.	352 93
Bridgewater, Central Square Cong. ch. and so.	69 25

East Abington, Cong. ch. and so., coll. 110, m. c. 21.50;	131 50
Easton, Evan. Cong. ch. and so. m. c.	100 00
North Bridgewater, Porter Cong. ch. and so., coll.,	221 44
North Scituate, Ortho. Cong. ch. and so., annual coll.,	18 75
North Weymouth, Pilgrim Cong. ch. and so.	12 00
Randolph, 1st Cong. ch. and so., (Gents 168.10, Ladies, 52.88, m. c. 99.97,) 320.95; Winthrop Cong. ch. and so., (Gents 56.80, Ladies, 47.20, m. c. 120.01,) 224 01;	544 96
South Abington, Cong. ch. and so., coll.,	25 00
South Weymouth, Union Cong. ch. and so. 32.25; 2d Cong. ch. and so., (of Weymouth,) 15.27;	47 52
Weymouth and Braintree, Rev. L. Dickerman's Cong. ch. and so.	77 53-1,600 88
Plymouth county.	
Campello, Cong. ch. and so.	78 40
Taunton and vicinity.	
Fall River, Richard Borden,	500 00
West Attleboro, 1st Cong. ch. and so.	27 00—527 00
Worcester co. South Aux. Soc. W. C. Capron, Tr.	
Grafton, L. W. Dodge,	5 00
	6,772 23
Legacies. — Groton, Isaac Grout, add'l, by E. B. Campbell, Adm'r, 333.36, less taxes, 24.88;	308 48
Newburyport, Nathaniel Smith, by Eben F. Stone, Ex'r,	923 57
Pawtucket, Rebecca G. Clafin, by George L. Clafin, Ex'r,	25 00-1,257 05
	8,029 28

RHODE ISLAND.

Central Falls, Cong. ch. and so. m. c., to const. ROBERT CUSHMAN, Pawtucket, H. M.	118 00
Newport, D. G.,	5 00—123 00

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Stratford, G. Loomis,	5 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Green's Farms, M. Relyea,	10 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so., Gents Asso'n,	20 00
East Windsor, Cong. ch. and so., with prev. doua., to const. D. W. BARTLETT, H. H.	71 39
Hartford, Theol. Sem., m. c. 28.43; Asylum Hill, Cong. ch. and so. m. c. 15.53; Centre Cong. ch. and so. m. c. 14.40; Pavilion St. Cong. ch. and so. m. c. 10.18;	68 54
Middletown, 4th Cong. ch. and so., coll. 29.57, m. c. 12.38;	41 95—201 88
Middlesex Association. John Marvin, Tr.	
Middletown, Rev. E. W. Clark,	20 00
New Haven City. F. T. Jarman, Agent.	
3d Cong. ch. and so. m. c. 163.45; North Cong. ch. and so. m. c. 9.35; Davenport Cong. ch. and so. m. c. 8.81; United m. c. 6.74; J. M. B. D. 10;	198 35
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Meriden, Hanover Cong. ch. and so.	12 00
Northford, Cong. ch. and so., Gents Miss'y Asso'n,	29 10—41 10
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Talcottville, Cong. ch. and so, Gents Asso'n, 151.50, Ladies' do. 67.75, m. c. 80.75, to const. M. W. HAYDEN and H. G. TALCOTT, H. M.	300 00
Vernon, Cong. ch. and so. m. c.	22 62—322 62
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Windham, Cong. ch. and so.	50 00
	848 95

Legacies.—Middletown, William Plumb,
add'l, by William Southmayd, Trustee, 1,000 00
1,848 95

NEW YORK.

Geneva and vicinity. W. H. Smith, Agent.
Romulus, Pres. ch. 60 00
Monroe co. and vic. E. Ely and W. Alling,
Agents.
Holley, Pres. ch. m. c. 6 00
Pittsford, Pres. ch., Dr. Reynolds, 8 00
Rochester, Central Pres. ch. m. c. 140 11—149 11
New York and Brooklyn Aux. Soc.—
Agency of the Board, Bible House,
Of wh. from Clinton Av. Cong. ch.
and so., (Brooklyn,) add'l, (of
wh. from A. S. Barnes and wife,
500, C. Bardwell, 50, O. Stelle,
25, H. D. Jones, 20, 1,660; Mer-
cer st. Pres. ch., add'l, (of wh.
from W. W. Chester, 200, Mrs.
W. G. Bull, 200, m. c. 15.30,)
415.30; Broadway Tabernacle,
add'l, (of wh. from a friend,
200,) 210; Allen st. Pres. ch.
135; 1st Pres. ch., (Brooklyn,)
add'l, R. J. Dodge, 100; Church
of the Pilgrims, (Brooklyn,)
add'l, A. F. Goodnow, 50; Mad-
ison Sq. Pres. ch., add'l, Mrs. W.
S. Gurnee, 40; 3d Pres. ch.,
(Brooklyn,) m. c. 36.82; 4th Av.
Pres. ch. m. c. 34.41; Church of
the Covenant, add'l, 22.25; E.
Thompson, (Brooklyn,) 100; Dr.
H. Hatch, 50; E. C. Bridgman, 20;
Oneida co. Aux. Soc. J. E. Warner, Tr.
Utica, 1st Pres. ch., in part, with
other dona's, to const. EDWIN
HUNT, H. C. BEAN, and LE
GRAND MOORE, H. M. 2,078 78
208 00
2,495 89

Albany, John Griffin, 10 00
Almond, Pres. ch. 34 42
Benton, Pres. ch. 46 19
Buffalo, Westminster Pres. ch. 71 34
Cairo, H. W. Snyder, 10 00
Canton, Pres. ch. 75 75
Catskill, Pres. ch., of wh. from J. D.
7.37, m. c. 7.63; 148 23
Chaumont, Pres. ch. 8 00
Clinton, a friend, 2 00
Cooperstown and vicinity, Female
Miss'y Soc., with prev. dona's, to
const. Mrs. ROBERT RUSSELL, H. M.,
Cuba, Pres. ch. 16 00
Dansville, Mrs. Elizabeth Shepard, 10 00
Dunkirk, Pres. ch., in part, 42 62
Durham, 1st Pres. ch. m. c. 10 50
Ellicottville, Rev. Levi P. Sabin, 87
Havana, 1st Pres. ch. annual coll. 32 63
Hornellsville, Pres. ch., in part, 25 84
Ithaca, Pres. ch. 141 50
Jamestown, Cong. ch. and so. 42 00
Kiantone, Cong. ch. and so. m. c. 5 00
Kinderhook, a lady, 15 00
Lockport, 1st Pres. ch., annual coll.
93.75, m. c. 26.88; 120 63
North Pitcher, Cong. ch. and so., of
wh. from coll. 2.45, J. S. Blackman,
5, Mrs. Mary M. Field, 5, Rev. P.
Field, 4, W. B. Smith, 2, O. Squire, 1; 19 45
Painted Post, Pres. ch. 19 75
Penfield, Pres. ch. 10 00
Penn Yan, 1st Pres. ch. m. c. 23 90
Prattsburgh, Pres. ch., add'l,
Rochester Presbytery, to redeem gold
ring, 10 00
Somerset, Rev. D. D. Hamilton, 1 00
Speedsville, a friend, 1 00
Sweden, Pres. ch. 13 66
Troy Nail Factory, m. c. 15 00
Victor, Pres. ch., balance, 22 16
Warsaw, N. D. Fisher, to const. Rev.
JOSEPH E. NASSAU, H. M. 50 00
West Bloomfield, Cong. ch. and so., in
part, 31 56—1,157 45

2,658 84

Legacies.—Warwick, Heman Rowley, late
of Amity, 1,000, less tax 60, 940 00
4,593 84

NEW JERSEY.

Elizabeth, Jonathan Townley, 50 00
Newark, a missionary widow's thank-
offering, 20 00
Vineland, 1st Pres. ch. m. c. 7 20—77 20

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain Pres.
ch. m. o. 5 00
Germantown, Market Sq. Pres. ch. 80 00
Philadelphia, Kensington, 1st Pres.
ch. 95 00—180 00
Allentown, Pres. ch. 20 00
Danville, Mrs. W. H. Magill, 5 00
East Smithfield, Cong. ch. and so. 40 00
East Springfield, Mrs. B. H. Wales, 5 00
Lock Haven, G. B. Perkins, 3 00
Luzerne, Mrs. H. D. Strong, 10 00
New Milford, Pres. ch. 2 25
Philadelphia, J. D. L. 50 00—135 25
315 25

DELAWARE.

Glasgow, Pencader Pres. ch. m. c. 4 mos. 13 00

MARYLAND.

Darnestown, John Darby, 15 00

TENNESSEE.

Columbia, C. R. W., for the Zulus, 1 00

OHIO.

By William Scott, Agent.
Cincinnati, 3d Pres. ch. m. c. 14 57
Walnut Hills, Lane Sem. ch. coll. 218 20—232 77
168.20; G. Y. Roots, 50;
Atwater, Cong. ch. and so., ann. coll., 20 00
Belpre, Cong. ch. and so., coll. 35.75,
m. c. 21.13; 56 88
Elyria, 1st Pres. ch. m. c. 8.37; T. L.
Nelson, 25; 33 37
Mansfield, Cong. ch. and so., in part, 238 94
Norwalk, 1st Pres. ch., annual coll.,
108.58, less exchange, 28c.; 108 30
Oberlin, L. Herrick, 5 00
Rootstown, Cong. ch. and so. 15 76—478 25
711 02

INDIANA.

Green Castle, 1st Pres. ch. 40 85
Indianapolis, 2d Pres. ch., ann. coll.,
216, m. c. 2 mos, 44.96; 260 96
Lima, Pres. m. c. 50 00
Mishawaka, Pres. ch. 5 00—356 81

ILLINOIS.

Amboy, Cong. ch. and so. 51 78
Blue Island, Rev. L. Foster, 30 00
Chesterfield, Cong. ch. and so. 7 00
Chicago, 1st Pres. ch., add'l, 157.65;
H. E. PARSONS, to const. himself
H. M., 100; 257 65
Cottonwood Grove, Bethel Pres. ch.
m. c. 14 80
Granville, 1st Cong. ch. and so., for
the Dakota Mission, 28 00
Joliet, 1st Pres. ch. 10 75
Lawn Ridge, Cong. ch. and so. 15 25
Pittsfield, Cong. ch. and so. 42 00
Waukegan, Pres. ch. 22 80—480 03

MICHIGAN.

Adrian, 1st Pres. ch., to const. A. L.
MILLER, H. M. 100 00
Canandaigua, Cong. ch. and so. 6 50
North Adams, a friend, by Rev. J. L.
Crane, 5 00
Salem, Cong. ch. and so. 6 00
Tecumseh, H. C. Conkling, 25 00
Thetford, AMASA CARRIER, to const.
himself H. M. 100 00
White Lake, Pres. ch. 7 11—249 61

MINNESOTA.

Fairhault, Plymouth Cong. ch. and so. 40 81

IOWA.		
Clarence, Pres. ch.	16 00	
Garnavillo, Cong. ch. and so., add'l.	50	
Grinnell, Cong. ch. and so., with other dona., to const. Rev. L. F. PARKER, Rev. S. J. BUCK, and S. N. BARTLETT, H. M.	170 00	
London, Pres. ch.	6 26	
Muscantine, German Cong. ch. and so.	5 15—197 91	
WISCONSIN.		
East Troy, Cong. ch. and so.	30 75	
Emerald Grove, Cong. ch. and so.	5 00	
Lafayette, Cong. ch. and so.	17 00—52 75	
MISSOURI.		
St. Louis, 1st Trin. Cong. ch. and so., ann. coll., (less exc.,) to const. J. P. FISKE and CHARLES HOLMES, H. M.	203 80	
Webster Groves, Cong. ch. and so., annual coll.,	41 30—245 10	
KANSAS.		
Osawatomie, Rev. S. L. Adair,	1 00	
Wyandotte, Cong. ch. and so.	23 25—29 25	
NEBRASKA.		
Fontanelle, G. A. Gaylord,	2 00	
CALIFORNIA.		
Oakland, 1st Cong. ch. and so. m. c., 2 mos.	86 40	
Sacramento, Cong. ch. and so., (coll. 57.90, m. c. 71.90,) 129.80, gold,	177 33	
San Francisco, 2d Cong. ch. and so. 13.85; Anson G. Stiles, 9;	22 85—256 58	
FOREIGN LANDS AND MISSIONARY STATIONS.		
Syria, Sidon, collection \$54, gold,	74 52	
West Africa, Gaboon, Rev. A. Bushnell, to const. Mrs. JANE E. FITCH, Oberlin, Ohio, H. M.	100 00—174 52	
MISSION SCHOOL ENTERPRISE.		
MAINE. —Bethel, 2d Cong. s. s. 16; Brooks, Sarah Carleton, for a pupil in Female Boarding-school, Marsovan, 7; Brownfield, Cong. s. s. 1; Bucksport, Cong. s. s. 30; Ellsworth, Cong. s. s. 20; Garland, Cong. s. s. 7; Holden, Cong. s. s. 5; Kittery Point, Cong. s. s. 6.17; Children's Mi-s'y Circle, 1.50; Minot, Cong. s. s. 7.50; Mrs. S. D. Hodgkins, for a heathen child,—in remembrance of her son, 1; Skowhegan, Cong. s. s. 40; West Auburn, Cong. s. s. 50; Westbrook, Cong. s. s. 7; Winslow and North Vassalboro, Cong. s. s. 4.50; Yarmouth, Cong. s. s. 55;		258 67
NEW HAMPSHIRE. —Gilmanton, two classes in Cong. s. s. 2.50; Hanover Centre, Cong. s. s. 19; Milford, Cong. s. s., (of wh. from one class for a teacher in India, 25,) 35; New Alstead, Cong. s. s. 10.50; New Castle, Cong. s. s., for Rev. S. C. Dean's school, Satara, India, 3; Pembroke, Cong. s. s. 7.50; Warner, Cong. s. s. F. P. Harriman, 1;		78 50
VERMONT. —Berlin, Cong. s. s., for Rev. A. Hazen's school, Ahmednuggur, 7; Lunenburg, Cong. s. s. 25; Sharon, Cong. s. s. 5.18; Swanton, Cong. s. s. 44; Westfield, Cong. s. s. 5; West Haven, Cong. s. s. 3.80; Williston, Cong. s. s. 18.55;		108 52
MASSACHUSETTS. —Ballardvale, Union ch. s. s. 3; East Granville, Cong. s. s. 8; Pratt's Corner, Missiou s. s. 2;		13 00
CONNECTICUT. —East Glastenbury, Cong. s. s. 5; East Windsor, 1st Cong. s. s. 6.67; Green's Farms, Cong. s. s. 15.50; Mount Carmel, Cong. ch. s. s. 11.85; Wallingford, Cong. s. s., for Rev. W. B. Capron's schools, India, 25; West Hartford, Cong. s. s. 17.03; Windsor Locks, Cong. s. s. 42.80; Wolcottville, Cong. s. s. 6;		129 85
NEW YORK. —Clayville, Pres. ch., for school in Micronesia, 13.65; Elmira, Missionary Association in Female College, for school at Kharpoote, 20; New York, Miss Booth's s. s. class, for a pupil in Mrs. Bushnell's school, at Gaboon, 20; Springfield, 1st Pres. s. s., for school at Madura, 31.66; West Bloomfield, Cong. s. s. 20;		105 31
NEW JERSEY. —Mendham, Children's Miss'y Society, for girl in Marsovan Seminary,		80 00
INDIANA. —Mishawaka, Pres. s. s. 20; Monticello, 2d Pres. s. s. 5;		25 00
ILLINOIS. —Chicago, William st. Mission s. s. 33.50; Concord, Harmony s. s., 1st quarterly payment, for Mrs. S. Fairbank's school, Wadale, India, 19.50; Knoxville, Pres. s. s., for two students in Kharpoote Theol. Sem., 20; Perry, 1st Pres. s. s. 29.60; Winnebago, Cong. s. s. 14.60;		117 20
MICHIGAN. —Olivet, Cong. s. s.		25 00
IOWA. —Dubuque, Star of Bethlehem Miss'y Soc. of Cong. s. s. 10; Garnavillo, Cong. s. s. 3;		13 00
WISCONSIN. —Elk Grove, two Sunday-schools, 8; Stone Bank, Pres. s. s. 3.65;		11 65
CANADA. —St. Catharines, Pres. s. s., for a Nestorian Helper, (40, gold,)		55 10
FOREIGN LANDS AND MISSIONARY STATIONS.		
China, Tientsin, Mr. and Mrs. L. D. Chapin, Little Lyman's Purse,		16 44
		<u>1,037 25</u>
Donations received in June,		17,575 39
Legacies,		3,527 65
		<u>21,103 04</u>
☞ Total, from Sept. 1st, 1866, to June 29th, 1867,		309,950 11
DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."		
(ILLINOIS. —West Du Page, Pres. s. s. 20, incorrectly reported in Sept. Herald, 1866, as from Cong. s. s.)		
CALIFORNIA. —Brooklyn, Pres. s. s. 18.35.		
FOREIGN LANDS AND MISSIONARY STATIONS.		
—Syria, Beirut, per Rev. William Bird, 21.08; Sidon, per Rev. S. H. Calhoun, 4.83; 25.91.		
Amount received in June,		44.26
Previously acknowledged,		28,242.23
☞ Total, to July 1st, 1867,		28,286.49

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